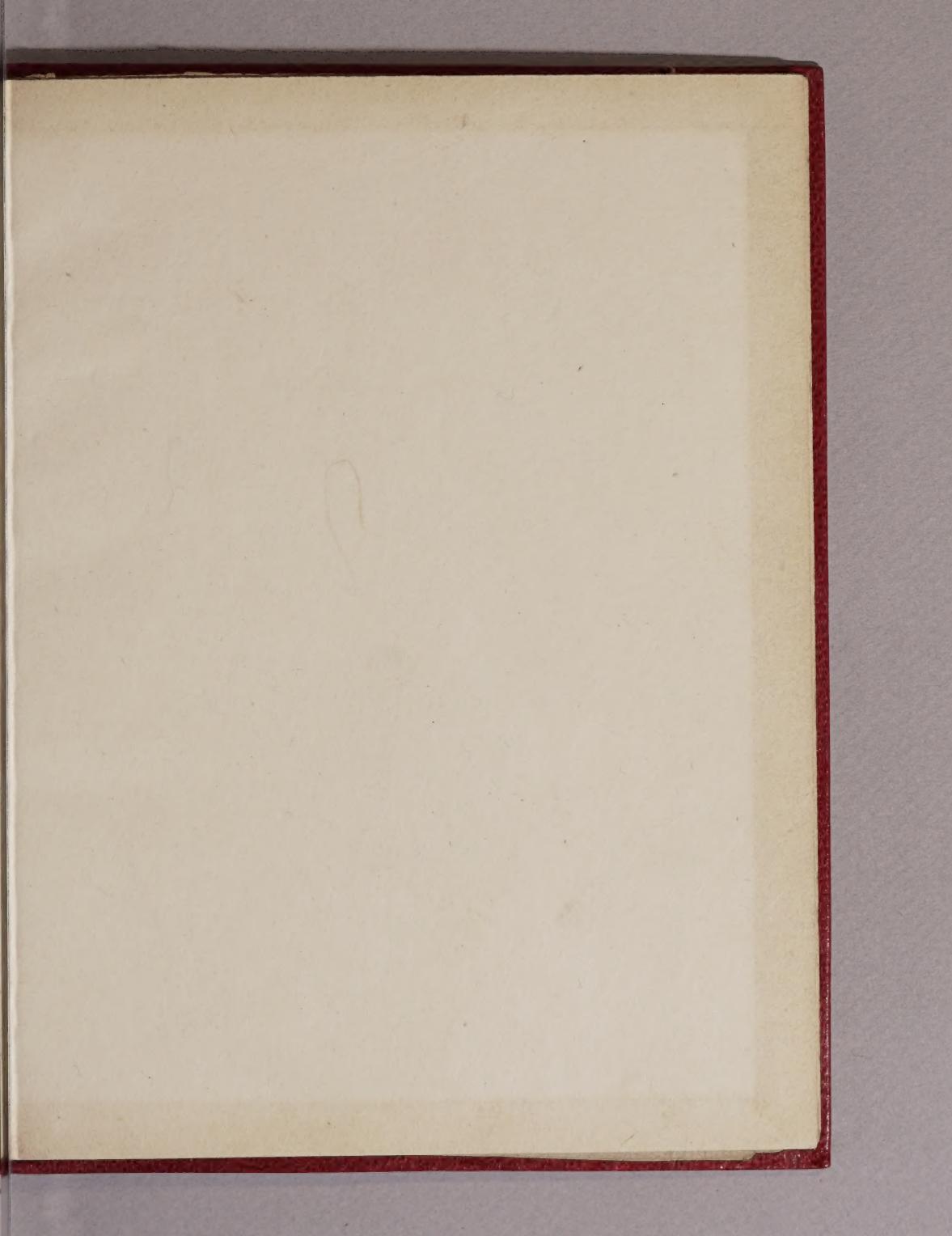
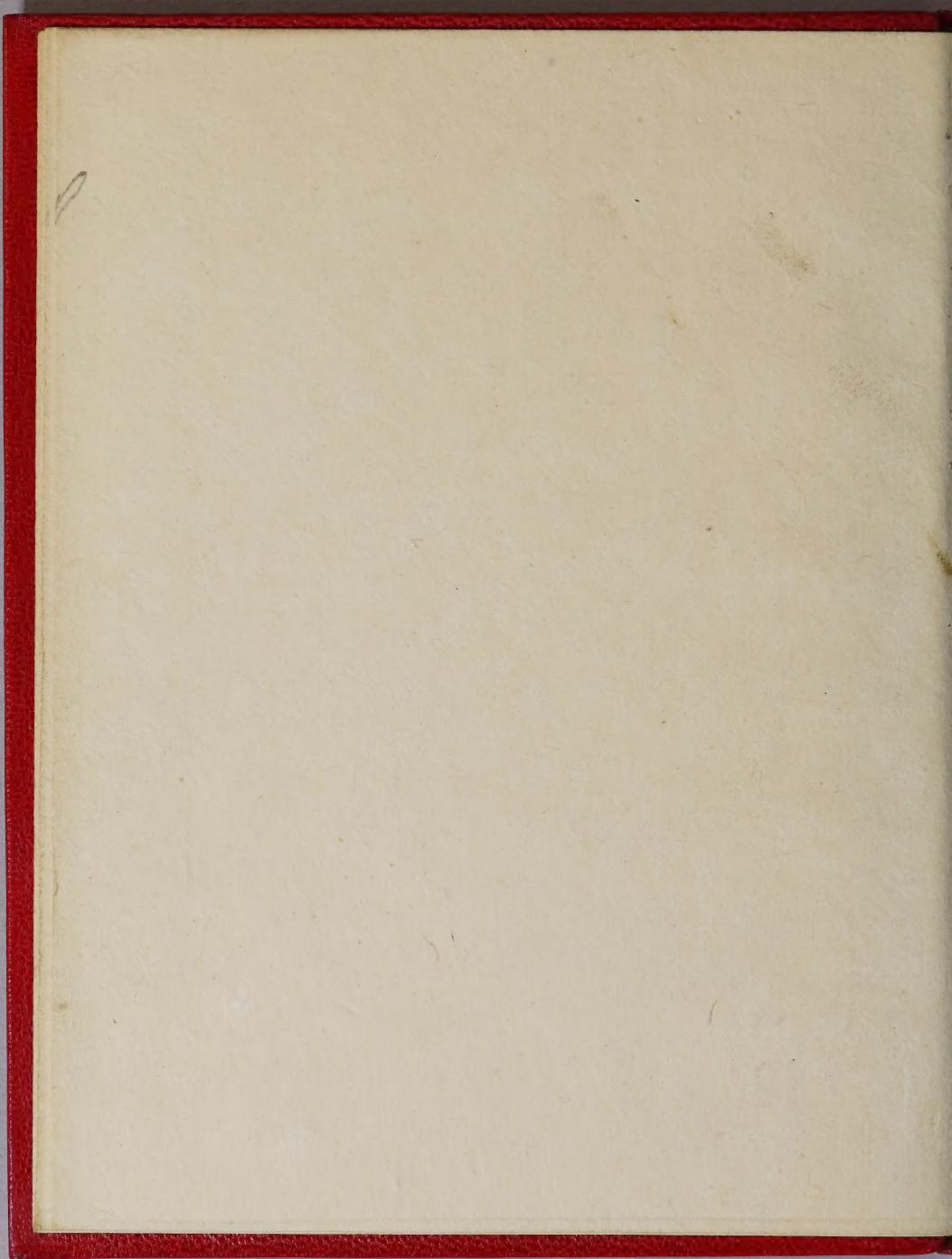


HATHAWAY





THE 13

SIMPLE COBLER OF AGGAVVAM in AMERICA.

WILLING
To help mend his native Country,
lamentably tattered, both in the upper-
Leather and sole, with all the honest
stitches he can take.

And as willing never to be paid for his
work, by Old English wonted pay.

It is his Trade to patch all the year long, gratis.

Therefore I pray Gentlemen keep your Purses.

By *Theodore de la Guard.*

*In rebus arduis ac tenui spe, fortissima queque
consilia trivissima sunt.* Cic.

Englished,
When bootes and shoes are torne up to the lefts,
Coblers must thrift their awles up to the hefts.

This is no time to feare *Apelles gramm:*
Ne sutor quidem ultra crepidam.

L O N D O N .

Printed by John Deve & Robert Ibbetson, for Stephen Bowtell,
at the signe of the Bible in Popes Head-Alley, 1647.

SIMPLI E COBLER

To the Reader.

John Carter Brown
Library

Gentlemen,

I Pray make a little roome for a Cobler, his
worke was done in time, but a shipp setting
sayle one day too soon makes it appear some weeks
too late; Seeing he is so reasonable as to de-
mand no other pay for his labour and leather,
but leave to pay us well for our faults, let it bee
well accepted, as Counsell in our occasions to
come, and as Testimonie to what is past,

By a Friend.

THE SIMPLE COBLER OF AGGAVVAM in AMERICA.

John Carter Brown
Library


Either I am in an Apoplexie, or that man is in a Lethargie, who doth not now sensibly feel God shaking the Heavens over his head, and the Earth under his feet: The Heavens so, as the Sun begins to turne into darknesse, the Moon into blood, the starres to fall down to the ground; So that little light of Comfort or Counsell is left to the sons of men: The earth so, as the foundations are failing, the righteous scarce know where to finde rest, the Inhabitants stagger like drunken men: It is in a manner dissolved both in Religions and Relations: And no marvell; for, they have defiled it by transgressing the Lawes, changing the Ordinances, and breaking the everlasting Covenant. The Truths of God are the Pillars of the world, wheron States and Churches may stand quiet if they will; if they will not. He can easily shake them off into delusions, and dilstractions enough.

Sathan is now in his passions, he feeleth his passion approaching; he loves to fish in royled waters. Though that Dragon cannot sting the vitals of the Elect mortally, yet that Beelzebub can fly-blow their Intellectuals miserably: The finer Religion growes, the finer hee spins his Cobwebs, he will hold pace with Christ so long as his wits will serve him. He sees himselfe beaten out of grosse Idolatries, Heresies, Ceremonies, where the light breaks forth with power; he will therefore bestirre him to prevaricate Evangelicall Truths, and Ordinances, that if they will needs be walking, yet they shall *laborare varitatem*, and not keep their path: he will put them out of time and place; Assasing for his Engineers, men of Paracelsian parts, well complexted for honesty; for, such are fittest to Mountebanke his Chimistry into sicke Churches and weak Judgements.

Nor shall he need to strecth his strength over much in this worke: Too many men having not laid their foundation sure, nor ballasted their Spirits deep with humility and feare, are prest enough of themselves to evaporate their own apprehensions. Those that are acquainted with story know, it hath ever been so in new Editions of Churches: Such as are least able, are most busy to pudder in the rubbish and

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and to raise dust in the eyes of more steady Repayrs, Civill Commotions make room for uncivill practises. Religious mutations, for irreligious opinions : Change ofaire, discovers corrupt bodies : Reformation of Religion, unsound mindes. Hee that hath any well-faced phancy in his Crowne, and doth not vent it now, feares, the pride of his own heart will dub him duns for ever. Such a one will trouble the whole *Israel* of God with his most untimely births, though hee makes the bones of his vanity stick up, to the view and grieve of all that are godly wise. The devill desires no better sport then to see light heads handle their heeles, and fetch their carreers in a time, when the Roofe of Liberty stands open.

The next perplexed Question, with pious and ponderous men, will be : What should be done for the healing of these comfortlesse exaltations. I am the unablest adviser of a thousand, the unworthiest of ten thousand ; yet I hope I may presume to aslert what follows without just offence.

First, such as have given or taken any unfriendly reports of us *New-English*, should do well to recollect themselves. We have been reputed a Colluvies of wild Opinionists, swarmed into a remote wildernes to finde elbow-roome for our phanatick Doctrines and practises : I trust our diligence past, and constant sedulity against such persons and courses, will plead better things for us. I dare take upon me, to bee the Herald of *New-England* so far, as to proclaime to the world, in the name of our Colony, that all Familists, Antinomians, Anabaptists, and other Enthusiaſts, shall have free Liberty to keep away from us, and such as will come to be gone as fast as they can, the sooner the better.

Secondly, I dare averre, that God doth no where in his word tolerate Christian States, to give Toleration to such adversaries of his Truth, if they have power in their hands to suppreſſe them.

Here is lately brought us an Extract of a *Magna Charta*, so called, compiled between the Sub-planters of a *West-Indian* Island ; whereof the first Article of constipulation, firmly provides free Table-roome and litter for all kinde of consciences, be they never so dirty or jadish, making it actionable, yea, treasonable, to disturb any man in his Religion, or to discommend it, what ever it bee. We are very sorrow to ſee ſuch profefſed prophaneſte in *English* Profefſors, as induſtriouſly to lay their Religious foundations on the ruine of true Religion; which ſtrictly binds every conſcience to contend earnestly for the Truth : to preſerve unity of ſpirit, faith and Ordinances, to be all like-minded, of one accord ; every man to take his brother into his Christian care : to ſtand haſt with one ſpirit, with one minde, ſtriving together for the faſh of the Gopſel : and by no meaſes to permit Heretiques or erroneous opinions, But God abhorring ſuch loathſome heretages, hath in his righteous judgement blaſted that enterprize, which

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which might otherwise have prospered well, for ought I know: I presume their case is generally known ere this.

If the devill might have his free option, I beleeve he would ask nothing else, but liberty to enfranchise all other Religions, and to embondage the true; nor should he need: It is much to be feared, that laxe Toleration upon State-prentences and planting necessities, will be the next subtle Stratagem he will spread, to distate the truth of God and supplant the peace of the Churches. Toleration in things tolerable, exquisitely drawn out by the lines of the Scripture, and penfull of the Spirit, are the sacred favours of Truth, the due latitudes of Love, the faire Compartiments of Chrilitian fraternitie: but irregular dispensations, dealt forth by the facilities of men, are the frontiers of error, the redoubts of Schisme, the perillous irritaments of carnall enmity.

My heart hath naturally detested foure things: The standing of the Apocrypha in the Bible; Forrainers dwelling in my Countrey, to crowd out native Subjects into the corners of the earth; Alchymized coines; Toleration of divers Religions, or of one Religion in segregant shapes: He that willingly assents to the last, if he examines his heart by day-light, his conscience will tell him, he is either an Atheist, or an Heretique, or an Hypocrite, or at best a captive to some lust: polchiety is the greatest impiety in the world. True Religion is Ignis probatioris, which doth congregare homogenea & segregare heterogenia.

Not to tolerate things merely indifferent to weak conscience, argues a conscience too strong: pressed uniformity in these, causes much disunity. To tolerate more than indifferents, is not to deal indifferently with God: Hee that doth it, takes his Scepter out of his hand, and bids him stand by. The power of all Religion and Ordinances lies in their purity: their purity in their simplicity: then are mixtures pernicious. I lived in a City, where a Papist preached in one Church, a Lutheran in another, a Calvinist in a third; a Lutheran one part of the day, a Calvinist the other, in the same Pulpit: the Religion of that place was but motly and meagre, their affections Leopard-like.

If the whole Creature should conspire to do the Creator a mischief, or offer him an insolency, it would be in nothing more, then in erecting untruths against his Truth; or by sophisticating his Truths with humane medley's: the removing of some one iota in Scripture, may draw out all the life, and traverse all the Truth of the whole Bible: but to authorise an untruth, by a Toleration of State, is to build a Sconce against the walls of Heaven, to batter God out of his Chaire: To tell a practical lye, is a great sinne, but yet transient; but to set up a Theoricall untruth, is not to warrant every lye that lies from its root to the top of every branch it hath.

I would willingly hope that no member of the Parliament hath skilfully ingratiate into the hearts of the House, that hec

might

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might watch a time to midwife out some ungracious Toleration for his owne turne, and for the sake of that, some others. I would also hope that a word of generall caution shoulde not bee particularly misapplied. Yet good Gentlemen, look well about you, and remember how *Tiberius* plaid the Fox with the Senate of *Rome*, and how *Fabius Maximus* cropt his eares for his cunning.

That State is wise, that will improve all paines and patience rather to compose, then tolerate differences in Religion. There is no divine Truth, but hath much Celestiall fire in it from the spirit of Truth, nor no irreligious untruth, without its proportion of Antifire from the Spirit of Error to contradict it: the zeal of the one, the virulency of the other, must necessarily kindle Combustions. Fiery deseales feated in the spirit, embroile the whole frame of the body; others more externall and coole, are lesse dangerous. They which divide in Religion, divide in God; they who divide in him, divide beyond *Genus Generissimum*, where there is no reconciliation, without atonement, that is, without uniting in him, who is one, and in his Truth, which is also one.

Wise are those men who will be perswaded rather to live within the pale of Truth where they may be quiet, than in the purliev's, where they are sure to be hunted ever and anon, do Authority what it can. Every singulat opinion, hath a singular opinion of it self, and he that holds it, a singular opinion of himself, and a simple opinion of all contra-sentients: he that confutes them, must confute all three at once, or else he does nothing; which will not be done without more stirre then the peace of the state or Church can endure.

And prudent are those Christians, that will rather give what may be given, then hazard all by yeelding nothing, to sell all peace of Country, to buy some peace of conscience unseasonably, is more avarice than thirst, imprudence than patience: they deale not equally, that set any Truth of God at such a rate; but they deale wisely that will stay till the market is fallen.

My prognosticks deceive me not a little, if once within three seven yeares, peace prove not such a penny worth at molt Marts in Christendome, that he that would not lay down his money, his lust, his opinion, his will, I had almost said the best flower of his Crowne, for it, while he might have had it; will tell his owne heart, he plaid the ill husband.

Concerning Toleration I may further affir.

That Persecution of true Religion, and Toleration of false, are the *Jannes*, and *Jambres* to the Kingdome of Christ, whereof the last is far the worst. *Augustines* tongue had not owed his mouth one penny rent though it had never spake word more in it, but this, *Nullum malum pe-
jus liberate errandi.*

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Hee that is willing to tolerate any Religion, or discrepant way of Religion, besides his owne, unlesse it be in matters meerly indifferent, either doubts of his owne, or is not sincere in it.

He that is willing to tolerate any unsound opinion, that his owne may also be tolerated, though never so sound, will for a need hang Gods Bible at the Devils girdle.

Every Toleration of false Religions, or Opinions hath as many errors and sins in it, as all the false Religions and Opinions it tolerates, and one sound one more.

That State that will give Liberty of Conscience in matters of Religion, must give liberty of Conscience and conversation in their Moral Lawes, or else the Fiddle will be out of tune, and some of the strings cracke.

He that will rather make an irreligious quarrell with other Religions, then try the Truth of his owne by valuable arguments, and peaceable sufferings; either his Religion, or himselfe is irreligious.

Experience wil teach Churches & Christians, that it is far better to live in a State united, though some what Corrupt, than in a State, wherof some part is incorrupt, and all the rest divided.

I am not altogether ignorant of the eight Rules given by Orthodox Divines, about giving Tolerations, yet with their favour I dare affirm,

That there is no Rule given by God for any State, to give an Affirmative Toleration to any false Religion, or Opinion whatsoever; they must connive in some Cases, but may not concede in any.

That the State of England (so far as my Intelligence serves) might in time have prevented with ease, and may yet without any great difficulty deny both Toleration, and Connivances *salva Republica*.

That if the state of England shall either willingly Tolerate, or weakly connive at such Courses, the Church of that Kingdome will sooner become the Devills Dancing-Schoole, then Gods Temple, The Civiall State a Beare-garden, then an Exchange: The whole Realme a Pais base, then an England. And what pity it is, that that Countrey which hath been the Staple of Truth to all Christendom, should now become the Aviarie of Errors to the whole World, let every fearing heart judge.

I take Liberty of Conscience to be nothing but a freedome from sin, and error. *Conscientia in tantum libera, in quantum ab errore liberata.* And Liberty of Error nothing but a prison for Conscience. Then small will be the kindnes of a State to build such Prisons for their Subjects.

The Scripture saith, there is nothing makes free but Truth, and Truth saith, there is no Truth but One: If the States of the World would make it their sumptuous Care to preserve this One Truth in its purity, and Authority it would ease them of all other Politicall cares

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cares. I am sure Satan makes it his grand, if not onely task, to adulterate Truth; Falshood is his sole Scepter, whereby he first ruffled, and ever since ruined the World.

If Truth be but One, me thinks all the Opinionists in England should not be all in that one Truth, some of them I doubt are out. He that can extract an unity out of such a disparity, or contract such a disparity into an unity; had need bee a better Artist, then ever was Drebell.

If two Centers (as we may suppose,) be in one Circle, and lines drawn from both to all the points of the Compasse, they will certainly crosse one another, and probably cut through the Centers themselves.

There is talke of an universall Toleration, I would talk what I could against it, did I know what more apt and reasonable Sacrifice England could offer to God for his late performing all his heavenly Truths, then an universall Toleration of all hellish Errors, or how they shall make an universall Reformation, but by making Chrits Academy the Devills University: where any man may commence Heretique *per saltum*; where he that is *filius Diaboliceus*, or *simpliciter peccamus*, may have his grace to go to hell *cum Publico Privilegio*; and carry as many after him, as he can.

Religio docenda est, non coercenda is a pretty peice of *alium latinum* for some kinde of throats that are willingly fore, but *Heresies ad docenda est non permitenda*, will be found in a farre better *Diamoron* for the Gargantuaes this Age wants, if timely, and throughly applyed.

If there be roome in England for

Familists

Libertines

Eraftians

Antitrinitarians

Anabaptists,

Antiscripturists

Arminians

Manifestarians

Millinaries

Antinomians

Socinians

Arrians

Perfectists

Brownists

Mortalians

Seekers

Enthusiasts, &c.

Adanes

Lemures

Dryades

Hornadryades

Potamides

Naiades

Hinnides

Pierides

Nereides

Pales

Anonides

Parcades

Castalides

Monides

Charites

Helconides

Pegasides, &c.

then roome

for

Good Spi-

rits, but ve-

ry Devills.

In a word room for Hell above ground.

John Carter Brown
Library

AGGAVVAM in America.

But why dwell I so intolerable long about Toleration, I hope my feares are but panick, agaist which I have a double cordiall. First, That the Parliament will not though they could: Secondly, that they cannot though they would grant such Toleration. God who hath so honoured them with eminent wisedome in all other things, will not suffer them to cast both his, and their Honour in the dust of perpetuall infamy, do what they can; nor shall those who have spent so great a part of their subsittance in redeeming their Civil Liberties from Usurpation, lose all that remaines in enthralling their spirituall Liberty by Toleration.

It is said Opinionists are many, and strong, that *desunt Dires*, that it *is turbata Respublica*, I am very sorry for it, but more sorry, if despondency of minde shall cause the least tergiversation in Gods Worthies, who have receiv'd such pledges of his presence in their late Councils, and Conflicts. It is not thousands of Opinionists that can pinion his Everlasting Armes, I can hardly beleieve there is a greater unbeleever then my Self, yet I can verily beleieve that the God of Truth will in a short time scatter them all like smoak before the wind. I confess I am troubled to see Men so over-troubled about them; I am rather glad to heare the Devil is breaking up house in *England*, and removing some whether else, give him leave to sell all his rags, and odde-ends by the out-cry; and let his petty Chapman make their Market while they may, upon my poore credit it will not last long. Hee that hath done so much for *England* will goe on to perfect his owne praise; and his Peoples Peace: Let good men stand still, and behold his further Salvation. He that sitteth in the Heavens laughs at them, the most high hath them in Derision, and their folly shall certainly bee manifested to all men.

Yet I dare not but ad, and in the Name of God will adde, that if any Publique members of Church or State, have been either open fautors, or prive abettors of any blasphemous, contagious Opinions; It will be their wisedome to proportion their repentance to their Sin, before God makes them Publique monuments of Ignominie, and Apostasie.

Thirdly, that all Christian States ought to disлавow and decry all such Errors, by some peremptory Statutary Act, and that in time, that Subjects knowing fully the mind of the State, might not delude themselves with vaine hopes of unsufferable Liberties. It is lesse to say *statuatur veritas, ruat regnum*, than *Fiat justitia, ruat cælum*, but there is no such danger in either of them. Feare nothing Gentlemen *Rubiconem transiisti, jacta est alea*. yee have turned the Devill out of doores; fling all his old parrell after him out at the windowes, lest he makes an errand for it againe. *Quæ relinquantur in morbis post indicationem, recidivas facere consuevere*. Christ wold have his Church without spot or wrinkle. They that help make it so, shall lose neither honour nor labour: If ye yee be wise, suffer no more thornes in his sides or your owne. When

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God kindles such fires as these, he doth not usually quench them, till
the very scum on the pot fides be boyled clean away, Eze. 24. 10, 11.
Yee were better to doe it your selves, than leave it to him: the arme of
the Lord is mighty, his hand very heavie; who can dwell with his de-
vouring fire, and long lasting burnings?

Fourthly to make speedy provision against Obstinate & dissemina-
ries: where under favour, two things will be found requisite. First, va-
riety of penaltys, I meane certayne, not indefinite: I am a Crabbat a-
gainst Arbitrary Government. Experience hath taught us here, that
politcall, domesticall, and personall respects, will not admit one and
the same remedy for all, without sad inconveniences. Secondly, Just
severity, persecution hath ever spread Truth, prosecution scattered
Errour: Ten of the most Christian Emperours, found that way belt;
Schollars know whom I meane: Five of the ancient fathers perswaded
to it, of whom *Augustine* was one, who for a time argued hard for
Indulgency: but upon conference with other prudent Bishops, altered
his judgement, as appeares in three of his Epistles, to *Marcellinus Donatus* and *Boniface*. I would be understood, not oþly an Allowier, but
an humble Petitioner, that ignorant and tender conscienced Anabap-
tists may have due time and means of conviction.

Fifthly, that every Prophet, to whom God hath given the tongue of
the learned, should teach, and every Angell who hath a pen and ink-
horn by his side, write against these grieving extravagancies: writ-
ing of many books, I grant is irksome, reading endlesse. A reasonable
man would thinke Divines had declaimed sufficiently upon these
Themes. I have ever thought the rule given, *Titus. 3.10*, which cuts the
worke short and sharpe to be more properly prevalent, then weary-
some waiting upon vnwearyable Spirits. It is a most toylsome taske
to run the wildegoose chase after a well breathde Opinionist: they
delight in vitilitigation: it is an Itch, that loves a life to be scrubd: they
desire not satisfaction, bnt satisdition, whereof themselves must be
judges: yet in new eruptions of Errour with new objections, silence
is sinfull.

As for my selfe I am none of the disputers of this world: all I can
doe, is to gaueſt when men ſpeak true or false divinity: If I can but
finde the parentall root, or formall reaſon of a Truth, I am quiet; if I
cannot, I shore up my ſlender judgement as long as I can, with two or
three the handsomel props I can get: I ſhall therfore leave arguments
to acuter heads, and only ſpeak a word of Love, withall Christian
reſpect, to our deare brethren in England; Which are againſt baptizing
of Infants: I intreat them to conſider these few things ſeriously
and meekeſly. First, what a high pitch of boldneſſe it is for man to cut
a principleſ Ordinance out of the Kingdome of God; if it be but to
make a diſlocation, which ſo farre diſgoods the Ordinance, I feare it
altogether unhallows it; to tranſplace and tranſtime a ſtated Institu-
tion.

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sion of Christ without his direction, I think, is to destroy it. Secondly, what a cruelty it is to deuest Children of that only externall privilege which their heavenly Father hath bequeathed them, to interest them visibly in Himselfe, His Sonne, His Spirit, His Covenant of Grace, and the tender bosome of their carefull mother the Church. Thirdly, what an Inhumanity it is, to deprive parents of that comfort they may take from the baptisme of their Infants dying in their Childehood. Fourthly, How unseasonable and unkindly it is, to inter-turbe the State and Church with these Amalakitish onsets, when they are in their extreame pangs of travell with their lives. Fifthly, To take a through view of those who have preamble this By-path. Being sometimes in the Crowds of forraine weather-dopers, that is, Anabaptists; and prying into their inward frames with the best eyes I had; I could not but obserue these disguised guises in the generality of them.

First a flat formality of Spirit without salt or favour in the spiritualties of Christ, as if their Religion began and ended in their Opinion. Secondly a shallow slighting of such as dissent from them, appearing too often in their faces, speeches and carriages. Thirdly, a feeble, yet peremptory obstinacy; seldom are any of them reclaimed. Fourthly, a shamefull sliding into other such tarpauling tenets, to keepe themselves dry from the showers of Justice, as a rationall minde would never entertaine if it were not Error-blasted from Heaven and Hell: I should as shrewdly suspect that Opinion, that will cordially corrive with two or three sottish errors, as that faith that can professedly live with two or three sordid sins. I dare not feare our godly brethren in England to be yet coming to this passe; how soone they may, themselves know not; the times are slippery: They will undoubtedly finde God as jealous of his Ordinances, as themselves of their Opinions.

Sixtly, That Authority ought to see their Subjects children baptized though their Parents judgements be against it, if there be no other Evangelicall barre in the way.

Seventhly, That prudent men, especially young, should doe well not to ingage themselves in conference with Errorists, without a good calling and great caution: their breath is contagious, their leprey spreading, receive not him that is weake, saith the Apostle, to doubtfull disputationes much: lesse may they run themselves into dangerous Sophistications. He usually hears best in their meetings, that stops his eares closest; he opens his mouth to best purpose, that keeps it shut, & he doth best of al, that declines their company as wifely as he may.

Brethren, have an extraordinary care also of the late Theosophers, that teach men to climbe to Heaven upon a ladder of lying figments. Rather then the devill will lose his game, he will out-shoot Christ in his owne bow; he will out-law the Law, quite out of the word and world: over-Gospell the Gospell, and quidanye Christ, with Sugar & Rates

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Rats bane. He was Professor not long since at Schelstat in Alsace, where he learned, that no poysone is so deadly as the poysone of Grace.

The wifest way, when all is said, is with all humility and feare, to take Christ as himselfe hath revealed himselfe in his Gospel, and not as the Devil presents him to prettigiated phansies. I have ever hated the way of the Rosie-Crucians, who reject things as God wisedome hath tempered them, and will have nothing but their Spirits. If I were to give physick to Spirits; I would do so too: but when I want physick for my body, I would not have my soule tartared, nor my Animall Spirits purged any way, but by my Naturall, and those by my bodily humours, and those by such Ordinaries, as have the nearelt vicinage to them, and not by Metaphysicall Limberkings. I cannot think that *materia prima*, or *secunda*, should be good for me, that am at least, *Materia melleissima sexcentesima quadragesima quinta*.

Here I hold my selfe bound to set up a Beacon, to give warning of a new-sprung Sect of Phantasticks, which would perswade themselves and others, that they have discovered the Nor. welt passage to Heaven. These wits of the game, cry up and downe in corners such bold ignotions of a new Gospell, new Christ, new Faith, and new gay-nothings, as trouble unsettled heads, querulous hearts, and not a little grieve the Spirit of God: I desire all good men may be saved from their Lunatick Creed, by infidelity; and rather beleeve these torrid overtures will prove in time, nothing but horrid raptures downe to the lowest hell, from which he that would be delivered, let him avoid these blasphemers, a late fry of croaking Frogs, not to be indured in a Religious State, no if it were possible, not an houre.

As some are playing young Spaniels, questing at every bird that rises, so others, held very good men, are at a dead stand, not knowing what to doe or say; and are therefore called Seekers, looking for new Nuntio's from Christ, to assuage these benighted questions, and to give new Orders for new Churches. I crave leave with all respect to tell them, that if they look into Act. 20, 20, 25. Gal. 1. 8, 9. 1 Tim. 6. 13, 16. and finde them not there; they may happily seek as the young Prophets did for *Elijah's* corps, where it never was, nor ever will bee found.

I cannot imagine why the Holy Ghost should give Tim: the solemn charge, was ever giving mortall man, to observe the Rules hee had given, till the comming of Christ, if new things must be expected.

Woe be to them, who ever they be, that so trouble the wayes of God: that they who have found the way to heaven, cannot finde the way to Church: And woe be to them, that so gaze at the glorious light, they say, will break forth in the thousand years to come, that they make little of the gracious Truth that hath been revealed these sixteen

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sixteen-hundred yeares past. And woe be to them that so under-value the first Master-Builders, I mean the Apostles of Christ, that unlesse he sends wiser then they, He must be accounted lesse faithfull in his house than *Moses* was.

I have cause enough to be as charitable to others as any man living; yet I cannot but fear, that those men never Moored their Anchors well in the firm soile of Heaven, that are weafer-waft up and down with every eddy wind of every new Doctrine. The good Spirit of God doth not usually tie up the Helm, and suffer passengers to Heaven to ride a drift hither and thither, as every wave and current carries them: that is a fitter course for such as the Apostle calls wandring Stars and Meteors, without any certain motion, hurried about with tempests, bred of the Exhalations of their owne pride and self-wittednesse: whose damnation sleepeth not, and to whom the mist of darknesse is reserved for ever, that they may suffer irreparable ship-wreck upon the Sands and Rocks of their own Errours, being of old ordained to condemnation.

Eightly, let all considerate men beware of ungrounded opinions in Religion: Since I knew what to fear, my timerous heart hath dreaded three things: a blazing star appearing in the air; a State Comet, I mean a favourite rising in a Kingdom; a new Opinion spreading in Religion: these are Exorbitancies: which is a formidable word; a *vacuum* and an exorbitancy, are mundicious evils. Concerning Novelties of opinions, I shal expref my thoughts in these brief passages. First, that Truth is the best boon God ever gave the world: there is nothing in the world, wolrd, any further then Truth makes it so; it is better than any creat'rs or Bonum, which are but Truths twins. Secondly, the least Truth of Gods Kingdom, doth in its place, uphold the whole kingdom of his Truths. Take away the least *vericulum* out of the world, and it unworlds all; potentially, and may unravell the whole texture actually, if it be not conserved by an Arme of extraordinary power. Thirdly, the least Evangelicall Truth, is more worth than all the Civill Truths in the world, that are meerly so. Fourthly, that Truth is the Parent of all Liberty whether politicall or personall; so much untruth, so much thraldom, *John 8. 32*.

Hence it is, that God is so jealous of his Truths, that he hath taken order in his due Justice: First, that no practicall sin is so sinfull as some errour in judgement; no men so accursed with indelible infamy and dedolent impenitency, as Authours of Heresie. Secondly, that the least Errour, if grown sturdy and pressed, shall set open the Spittle door of all the squint-ey'd, wry-necked, and brasen-faced Errours that are or ever were of that litter; if they be not enough to serve its turn, it will beget more, though it hath not one crult of reason to maintain them. Thirdly, that that, the State which wil permit Errours in Religion, shall admit Errors in Policy unavoydably. Fourthly, that that Policy which

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will suffer irreligious errors, shall suffer the losse of so much Liberty in
One kinde or other, I will not exempt Venice, Rhaguse, the Nether-lands,
or any.

An easie head may soon demonstrate, that the prementioned Planters, by Tolerating all Religions, had immaz'd themselves in the most intolerable confusions and inextricable thraldomes the world ever heard of. I am perswaded the Devill himself was never willing with their proceedings, for fear it would break his wind and wits to attend such a Province, I speak it seriously according to my meaning. How all Religions should enjoy their liberty, Justice its due regularity, Civill cohabitation morall honesty, in one and the same Jurisdiction, is beyond the Artique of my comprehension. If the whole conclave of Hell can so compromise, exadverle, and diametriall contradictions, as to compolitize such a multimontfrous manfrey of heteroclytes and quicquidlibets quetyet; I trust I may say with all humble reverence, they can do more then the Senate of Heaven. My *modus loquendi* pardoned; I entirely wish much welfare and more wisdome to that Plantation.

It is greatly to bee lamented, to observe the wanton fearlesnesse of this Age, especially of younger professors, to greet new opinions and Opinionists: as if former Truths were grown superannuate and saplesse, if not altogether antiquate. *Nor senscit veritas*. No man ever saw a gray hair on the head or beard of any Truth, wrinkle, or morphew on its face: The bed of Truth is green all the year long. He that cannot solace himself with any saving Truth, as affectionatly as at the first acquaintance with it, hath not only a faltidious, but an adulterous heart.

If all be true we hear, Never was any people under the Sun, so sick of new Opinions as English-men; nor of new-fashions as English-women: if God help not the one, and the devill leave not helping the other, a blind-man may easily foresee what will become of both. I have spoken what I intend for the present to men; I shall speak a word to the women anon; in the mean time I intreat them to prepare patience.

Ninthly, that godly humble Christians ought not to wonder impatiently at the wonderfull works of God in these times: it is full Season for him to work Sovereign work, to vindicate his Sovereignty, that men may fear before him. States are unstated, Rulers grown Over-rulers; Subjects worse then men, Churches decayed. Tofts, Professors, empty casks filled with unholie humours; I speak not of all, but too many; I condemn not the generation of the just: God hath his remnant, whom he will carefully preserve. If it be time for men to take up Defensive Armes against such as are called Gods, upon the point of *Salus Populi*, it is high time for him that is God indeed, to draw his Sword against wormes and no men, upon the point of *Majestas imperii*: The peircing of his Sword shall discover the thoughts of many hearts.

Lastly, I dare averre, that it ill becomes Christians any thing well-shod with the preparation of the Gospel, to meditate flight from their dear

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dear Countrey upon these disturbances Stand your grounds ye *Elegans*,
and *Sbammabs*, stir not a foot so long as you have half a foot of ground
to stand upon : after one or two such Worthies, a great Victory may
be regained, and flying *Israell* may return to a rich spoile. English men, be
advised to love *England*, with your hearts and to preserve it by your
Prayers. I am bold to say, that since the pure Primitive time, the Go-
spel never thrived so well in any soile on earth, as in the *Briish*; nor is
the like goodnesse of nature, or *Cornucopian* plenty else-where to be
found; if yee lose that Countrey, and finde a better before ye come to
Heaven, my Cosmography failes me. I am far from discouraging any,
whom necessity of Conscience or condition thrusts out by head and
shoulders: if God calls any into a Wildernes, He will be no wilder-
nesse to them, *Jer. 2. 34.* witnesse his large beneficence to us here be-
yond expectation.

Ye say, why come not we over to help the Lord against the Mighty,
in these his Sacred battailes ?

I Answer, many here are diligently observing the councell of the
same Prophet. 22. 10. *Weep not for him that is dead, neither bemoane him;* but weep for him that is gone away and shall returne no more to see his Native
Country. We make it an Article of our *American Creed*, which a cele-
brate Divine of *England* hath observed upon *Heb. 11. 9.* That no man
ought to forsake his owne Country, but upon extraordinary cause,
and when that cause ceaseth, he is bound in conscience to returne if
he can : We are looking to him who hath our hopes and seasons in
his only wise hand.

In the meane time, we desire to bow our knees before the Throne
of Grace day and night, that the Lord would be pleased in his tender
mercy to still the sad unquietnesse and per-pacute contentions, of
that most comfortable and renowned island, that at length Hee may
have praise in his Churches, and his Churches peace in him, through
Jesus Christ.

Should I not keep promise in speaking a little to Womens fashions,
they would take it unkindly: I was loath to pester better matter with
such stiffe ; I rather thought it meet to let them stand by themselves,
like the *Qua Genu* in the Grammar, being Deficients, or Redundants,
not to be brought under any Rule : I shall therefore make bold for
this once to borrow a little of their loose-tongue Liberty, and mispend
a word or two upon their long-wasted, but short-skirted patience : a
little use of my stirrup will do no harme,

Ridentem dicere verum, quid prohibit?

Gray Gravity it selfe can well bereame,
That Language be adapted to the Theme,
He that to Parrots speaks, must parotise ;
He that instructs a foole, may all th' unwise.

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It is known more then enough, that I am neither Nigard, nor Cynick, to the due bravery of the true Gentry; if any man mislikes a billy mong drassock more then I, let him take her for all me: I honour the woman that can honour her selfe with her attire; a good Text alwayes deserves a fair Marget: I am not much offended, if I see a trimme, far trimmer than shee that wearest it; in a word, what ever Christianity or Civility will allow, I can afford with London measure: but when I heare a nugiperous Gentlewoman inquire what dresse the Queen is in this week; what the nudiuertain fashion of the Court: I mean the very newest: with egge to be in it in all haste, what ever it be; I look at her as the very gizzard of a trifle, the product of a quarter of a cypher, the epitome of nothing, fitter to be kickt, if shee were of a kickable substance, than either honoured or humoured.

To speak moderately, I truely confess, it is beyond the ken of my understanding to conceive, how those women should have any true grace, or valuable vertue, that have so little wit, as to disfigure themselves with such exotick garbes, as not onely dismantles their native lovely lustre, but transclouts them into gant bar geese, ill-shapen shotten shell-fish, Egyptian Hieroglyphicks, or at the best into French flurts of the pastry, which a proper English-woman shoud scorn with her heels, it is no marvell they weare drailes on the hinder part of their heads, having nothing as it seemes in the fore-part: but a few Squirrills braines, to help them frisk from one ill-favor'd fashion to another.

*These wblim' Crown'd Shees, these fashion-fancyng wits,
Are empty thin train'd shells, and fiddling Kits,*

The very troublers and impoverishers of mankind. I can hardly forbear to commend to the world a saying of a Lady living sometime with the Queen of Bohemia, I know not where she found it, but it is pitty it should be lost.

*The world is full of care, much like unto a bubble;
Women, and care, and care and women, and women and care and trouble.*

The Verses are even enough for such odde pegma's. I can make my self sick at any time, wih comparing the dazzling splendor wherewith our Gentlewomen were embellished in some former habits, with the gut-foundred goosdome, wherewith they are now surcimed and debauched. We have about five or six of them in our Colony: if I see any of them accidentally, I cannot cleanse my phansie of them for a moneth after. I have been a solitary widdower almost twelve years, purposed lately to make a step over to my Native Country for a yoke-fellow; but when I consider how women there have tripe-wifed themselves with their cladments, I have no heart to the voyage, lest

their

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their nauseous shapes and the Sea, should worke too sorely upon my stomach. I speak sadly; mee thinkes it should break the hearts of English-men, to see so many goodly English-women imprisoned in French Cages, peering out of their hood-holes for some men of mercy to help them with a little wit, and no body relieves them.

It is a more common then convenient saying, that nine Taylors make a man: it were well if nineteen could make a woman to her minde: if Taylors were men indeed, well furnished but with meere morall principles, they would disdain to be led about like Apes; by such mick Marmosets. It is a molt unworthie thing, for men that have bones in them, to spend their lives in making fiddle-cases for futilous womens phansies; which are the very pettitoes of infirmity, the gyblets of perquisilian toyes. I am so charitable to think, that molt of that mystery, would worke the cheerfuller while they live, if they might be well discharged of the tyring slavery of mis-tyring women: it is no little labour to be continually putting up English-women into Out-landish caskes, who if they be not shifted anew, once in a few moneths, grow too sowre for their husbands. What this Trade will answere for themselves when God shall take measure of Taylors consciences is beyond my skill to imagine. There was a time when,

*The joyning of the Red-Rose with the White,
Did set our State into a Damask plight.*

But now our Roses are turned to *Flore de lices*, our Carnations to Tulips, or Gilliflowers to pansies, our City-Dames, to an indenominalable Quæmality of overturcas'd things. He that makes Coats for the Moon, had need take measure every noon; and hee that makes for women, every Moon, to keep them from Lunacy.

I have often heard diverse Ladies vent loud feminine complaints of the wearisome varieties and chargeable changes of fashions: I marvell themselves preferre not a Bill of redresse. I would Essex Ladies would lead the Chōre, for the honour of their County and persons; or rather the thrice honourable Ladies of the Court, whom it belt beseeemes: who may well presume of a *Le Roy le veult* from our sober King, a *Les Seigneurs ont Assentus* from our prudent Peeres, and the like *Assentus* from our considerate, I dare not say wife-worne Commons: who I believe, had much rather passe one such Bill, than pay so many Taylors Bills as they are forced to doe.

Most deare and unparallel'd Ladys, be pleased to attempt it: as you have the precellency of the women of the world for beauty and feature; so assume the honour to give, and not take Law from any, in matter of attire: if yee can transact so faire a motion among your selves unanimously, I dare say, they that most renite, will leaft repent. What greater honour can your Honors desire, then to build a Pro-

All the Count-
ties and
shires of Eng-
land have
had wars in
them since
the Conquest;
but Essex,
which is only
free, and
should bee
thankfull.

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monitory president to all foraigne Ladies, to deserve so eminently at the hands of all the English Gentry, present and to come: and to confute the opinion of all the wise men in the world; who never thought it possible for women to doe so good a work?

I addresse my self to those who can both hear and mend all if they please: I seriously feare, if the pious Parliament doe not finde a time to state fashions, as ancient Parliaments have done in some part, God will hardly finde a time to state Religion or Peace: They are the suruedryes of pride, the wantonnesse of idlenesse, provoking sinnes, the certain prodromies of assured judgement, *Zeph.* i. 7, 8.

It is beyond all account, how many Gentlemens and Citizens estates are deplumed by their feather-headed wives; what usefull supplies the pannage of *England* would afford other Countries, what rich returnes to it self, if it were not sliced out into male and female tripieries: and what a multitude of mis-employd hands, might be better improv'd in some more manly Manufactures for the publique weale: it is not easily credible, what may bee said of the preterpluralities of Taylors in *London*: I have heard an honest man say that not long since there were numbered between *Temple barre* and *Charingcroffe*, eight thousand of that Trade; let it bee conjectured by that proportion how many there are in and about *London*, and in all *England*, they will appeare to be very numerous. If the Parliament would please to mend women, which their Husbands dare not doe, there need not so many men to make and mend as there are. I hope the present dolefull estate of the Realm, will perswade more strongly to some considerate course herein, than I now can.

Knew I how to bring it in, I would speak a word to long haire, whereof I will say no more but this, if God proves not such a Barbor to it as hee threatens, unlesse it be amended, *Esa.* 7. 20. before the Peace of the State and Church be well setled, then let my prophesie be scorned, as a sound minde scornes the ryot of that sin, and more it needs not. If those who are tearmed Rattle-heads and impuritans, would take up a Resolution to begin in moderation of haire, to the just reproach of those that are called Puritans and Round-heads, I would honour their manlinesse, as much as the others godlinessse, so long as I knew what man or honour meant: if neither can finde a Barbours shop, let them turne in, to *Psal.* 68. 21. *Jer.* 7. 29. *1 Cor.* 11. 14. if it be thought no wisedome in men to distinguishe themselves in the field by the Scissars, let it be thought no injustice in God, not to distinguish them by the Sword. I had rather God should know mee by my sobriety, than mine enemy not know me by my vanity. He is ill kept, that is kept by his owne sin. A short promise, is a far safer guard then a long lock, it is an ill distinction which God is loath to look at, and his Angels cannot know his Saints by. Though it bee not the mark of the Beast, yet it may be the mark of a beast prepared

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to slaughter. I am sure men use not to weare such manes: I am also sure Sooldiers use to wear other marklets or notadoes in time of battell.

Having done with the upper part of my work, I would now with all humble willingnesse set on the best peece of Soule-leather I have, did I not feare I should break my All, which though it may be a right old English blade, yet it is but little and weake. I should elteeme it the best piece of workmanship my Cobling hand ever wrought, if it would please him whose worke it is, to direct mee to speake such a word over the Sea, as the good old woman of *Abel* did over the wall, in the like exigent: but alas, I am but simple. What if I bee?

*When states dishely'd are, and lawes untwist,
Wise men keep their tongues, fooles speake what they list.*

I would not be so unwise as to grieve the wise, if I were wise enough to foresee it, I would speak nothing to the Cause or Continuance of these wearisome Warres hitherto; the one is enough debated, the other more than enough peracted. Nor would I declaime of the uncomeliness, unbrotherlinesse, unseasonableness and unreasonablenesse of these direfull gladiations: every stroke strucke sounds to loud upon this harsh string. I would much rather speak perswasives to a comely brotherly seasonable and reasonable cessation of Armes on both sides, by a drawne battell: Wherein if I shall adventure a few overbold words, I intreat my ignorance, impartiality, and Loyalty may plead pardon for me.

Foure meāns there are, and no more, within the compasse of my consideration, conducing to what is desired. Either to get the Standard fixed in heaven by the Lord of Hosts taken down. I mean by Reformation: Or to set up white colours instead of red, on one side or other, I mean by Composition: Or by furling up all the Ensignes on both sides, I mean by mutuall and general Cessation: Or by still displaying all the Colours and Cornets of every batallion, I mean by Prosecution: without Reformation there will hardly be any Composition; without Composition little hope of Cessation; without Cessation there must and will be Prosecution; which God forbid.

Reformation.

When the Roman Standard was defix'd with such difficulty at the battall between *Hasaniball* and *Flaminius* at *Tibrasimene*, it proved an ill Omen. When God gives quyetnesse, who can make trouble; when he hideth his face, who can behold him? whether it be agaynst a Nation or a man only, That the Hypocrite reign not, left the people bee instriued; *Job* 34.29, 30. How can the Sword of the Lord put it self up into its scabbard and be quyer, when himself hath given it a charge to the contrary! *Jer.* 47, 6, 7. It was a Cardinall Truth which Cardinall

*Vixen causa
Duis placuit,
sed Vista Ca-
tonis Lucan.*

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nall Poole spake to H. 8. *Penes Reges est inferre bellum, penes autem Deum terminare.* If Kings will make their beginnings, God will make his ends: much more when himself begins: when I begin, I will also make an end, *1 Sam. 3. 12.* Far better were it, for men to make an end with him in time, than put him to make such an end with them as hee there intends.

Politicall Reformation he seemes to call for now *indig' rante*. When he beholds Christian Kingdomes and States unsound in their fundations, illineall in their superstructures, unjust in their administrations; he kicks them in peeces with the foot of his Indignation: But where Religious Statesmen frame and build by the levell and plummet of his wisedom, then people may say as his servants of old, Look upon Zion the City of your Solemnities; your eyes shall see it a quyet habitation, a Tabernacle that shall not bee taken downe; not one of the stakes thereof shall be removed, neyther shall any of the coards thereof bee broken; neyther by civill commotions nor forreign invasions, *1/a. 33. 20.* When the coards of a State are exquisitly tight, and the stakes firmly pitched; such a Tent, though but a Tent, shall not easily flutter or fall: But if the Tacklings be so loose, that the main mast cannot stand steady, nor the Saile bee well spread; then may the lame devide a great spoile, *ver. 23.* If Religion, Lawes, Liberties, Affections, Conversations, and forreign federacie be slight; the strength of strong men shall bee weaknesse, and the weaknesse of the weak victorius.

Pura politeja ne unum admittit sollicitum, neque valet, prescriptio in politice aut moralibus. It may maintain a bright conjecture, agaynst a rusty truth: a legible possession, agaynst an obliterate Claime: an inconvenience, agaynst a convenience, where no clear remedy may be had: but never any thing that is formally sinfull, or materially mischievous. When rotten States are soundly mended from head to foot, proportions duly admeasured, Justice justly dispenced; then shall Rulers and Subjects have peace with God and themselves: but till then, the gayest Kingdomes shall bee but ruffling scuffling, removing and commoving hovells. For *England*, however the upper Stories are shroadly shattered; yet the foundations and frame being good or mendable by the Architectors now at work, there is good hope, when peace is fetted, people shall dwell more wind-tight and water-tight than formerly, I earnestly wish our Mr. Builders to remember, that punctuallity in Divinity and Politie, is but regularity; that what is amisse in the mould, will misfashion the prosalt: and that if this market be slipt, things may grow as dear as ever they were. Moste expert Gentlemen, be intreated at length to set our head right on our shoulders, that wee may once look upwards and go forwards like proper English-men.

God will also have Ecclesiastical Reformation now, or nothing: And here he stands not upon Kings, Parliaments or Assemblies; but upon his own Terms. I fear he will have all drosse and base mettalls through

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throughly melted away by those combustions, before hee quenches them; all his Ordinances and vessells cast into his own fashion, in his own mould, to his own amusim, before he restores peace. There was not a stone left upon a stone of the old Temple, before the new was erected. If this first work be throughly and throughoutly dispatched, as I hope it is, the great Remora is removed. If the Parliament and Assembly pleased to be as curious and industrious as I have seen a great Popish Bishop in execrating a Protestant Parish Church one day, and consecrating it the next; they may adjourn a while with leave enough. Some ten or twelve years before these Warres there came to my view these two Predictions.

1. When God shall purge this Land with soap and nitre,
Wo be to the Crown, wo be to the Mitre.

The accent of the blow shall fall there.

He that pities not the Crown, pities not his own soule. He that pities not those that wore the Mitre, more than they pitied themselves, or the Churches over which they insulted, or the State then corrupted, and now corrayned by their pride and negligence, is to blame.

2. There is a set of Bishops comming next behind,
Will ride the devill off his legs, and break his wind.

Poore men! they might have kept his back till this time for ought I know, had they not put him beyond his pace: but Schollers mult gallop, though they tumble for it. Yet I commend them for this, they gave him such straynes as make him blow short ever since. I doubt the Assembly troubles him; and I doubt he troubles them. Well, the Bishops are gone: If they have carried away with them all that was in the pokets of their holliday hose, fare them well; let them come again when I give them a new Conged'sier, or send a Pursuivant for them; which if I do, I shall never trust my self more, though they have often done it for me, who never deserved that honour. Some of them I confess were honest men, and would have been honester if they daured for their fellowes.

The sad work now, is to institute better things in their Rome, and to induct better men in their room; rather where, and how to finde those things, they having cunningly laid them so far out of the way; I doubt some good men cannot see them, when they look full upon them: it is like the Bishops carried away their eyes with them, but I fear they left their Spectacles behind them. I use no spectacles, yet my eyes are not fine enough, nor my hand steady enough to cut by such fine threds as are now spun. I am I know not what; I cannot tell what to make of my selfe, nor I think no body else; My Trade is to finde more faults than others will mend; and I am very diligent at it; yet it scarce findes me a living, though the Countrey findes me good store of work.

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For Church-work I am neither Presbyterian, nor plesbyterian, but an interpendent: My task is to sit and study how shapeable the Independent way will be to the body of England, then my head akes on one side; and how suitable the Presbyterian way, as we heare it propounded, will be to the minde of Christ, then my head akes on the other side: but when I consider how the Parliament will commoderat a way out of both, then my head leaves aking: I am not without some contrivalls in my patching braines; but I had rather suppose them to powder, than expose them to prerregular, much leſſe to preter-regular judgements: I shall therefore rejoice that the worke is fallen into so good hands, heads, and hearts, who will weigh Rules by Troy-weight, and not by the old Haber-dupois: and rather then meddle where I have so little skill, I will sit by and tell my fears to them that have the patience to heare them, and leave the red-hot question to them that dare handle it.

I fear many holy men have not so deeply humbled themselves; for their former mis-worshippings of God as he will have them before he reveales his secrets to them: as they accounted things indifferent, so they account indifferent repentance will serve turne. *son of man, if my people be ashamed of all that they have done, then shew them the forme of the house, and the fashion thereof, else not, Eze. 43. 11.* A sin in Gods worship, that seemes small in the common beam of the world, may bee very great in the scales of his Sanctuary. Where God is very jealous his servants should be very cautious.

I feare the furnace wherein our new formes are casting, is over-heat and casts smoak in the eyes of our founders, that they cannot well see what they doe, or ought to doe; *Omne perit iudicium cum res transit in affectum.* Truth and peace are the *Castor and Pollux* of the Gospel: they that seeke the one without the other, are like to finde neither: Anger wil hinder domestick prayers, much more Ecclesiastick Counsells, What is produced by tumult, is either deficient or redundant. When the judgements of good men concurre with an harmonious Diapason, the result is melodious and commodious. Warring and jarring men are no fit builders of houses for God, though otherwise very good. Instruments may be well made and well strung, but if they be not well fretted, the Musique is marred. The great Turk hearing Musitians so long a tuning, he thought it stood not with his state to wait for what would follow. When Christ whips Market-makers out of his Temple he raises dust: but when he enters in with Trueth and Holinesse, he calls for deep silence, *Hab. 2. 20.* There must not a toole bee heard when the Tabernacle is reared: Nor is that amiable or serviceable to men that passe through so many ill animadversions of Auditors & Spectators. If the Assembly can hardly agree what to determine, people will not easily agree what to accept.

I feare, these differences and delayes have occasioned men to make more

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more new discoveries, then otherwise they would. If publique Assemblies of Divines cannot agree upon a right way, private Conventions of illiterat men, will soone finde a wrong. Biuous demurres breed devious resolutions. Passengers to Heaven are in hafte, and will walke one way or other. He that doubts of his way, thinks he losses his day: and when men are gone awhile, they will be loth to turne back. If God hide his path, Sathan is at hand to turn Convoy if any have a minde to ride poste, he will help them with a fresh spavinde Opinion at every Stage.

*Where clocks will stand, and Dials have no light,
There men must goe by guesse, be it wrong or right,*

I feare, if the Assembly of all Divines, doe not consent and concerter the sooner, God will breath a spirit of wisedome and meekenesse into the Parliament of no Divines, to whom the Imperative and Co-active power supremly belongs, to consult such a commoderate way, as shall best please him and profite his Churches: so that it shall bee written upon the doore of the Assembly; *The Lord was not there.*

I feare the importunity of some impatient, and subtlety of some malevolent mindes, wil put both Parliament and Assembly upon some preproperations, that will not be safe in Ecclesiastical Constitutions. To procrastinate in matters clear, as I said even now, may bee dangerous; so not to deliberat in dubiots cases, will be as perillous. Wee here though, I think under favour wee have some as able Steeresmen as England affords, have been driven to tack about again to some other points of Christ's Compasse, and to make better observations before we hoysle up sailes. It will be found great wisedome in disputable cases, not to walk on by twylight, but very cautelously; rather by probationers for a time, then peremptory positives. Reelings and wheelings in Church acts, are both difficult and disadventagious. It is rather Christian modesty than shame, in the dawning of Reformation, to be very perservative. Christ's minde is, that Evangelicall policies, should be framed by Angelicall measures; not by a line of flaxe, but by a golden Reed. *Rev. 21. 15.*

I feare, he that sayes, the Presbyterian and Independent way, if rightly carryed, doe not meet in one, he doth not handle his Compasses so consideratly as he shoule.

I feare, if Authority doeth not establish a suteable and peaceable Government of Churches the sooner, the bells in all the steepels will ring awake so long, that they will hardly be brought into tunne any more.

My last, but not least feare, is, That God will hardly replant his Gospell in any part of Chrltendome, in so faire an Edition as is expected, till the whole field hath been so ploughed and harrowed, that the soile be throughly cleansed and fitted for new seed: Or whether

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he will not transplant it into some other Regions, J know not: This feare J have feared these 20 years, but upon what grounds J had rather bury than broach.

J dare not but adde to what preceded about Church-Reformation, a most humble Petition, that the Authority of the Ministry be kept in its due altitude: if it be dropp'd in the dust, it will soon be stifted: Encroachments on both sides, have bred detriments enough to the whole. The Separatists are content their teaching Elders should sit highest on the Bench, so they may sit in the Chaire over against them; and that their Ruling Elders shall ride on the saddle, so they may hold the bridle. That they may likewise have seasonable and honourable maintenance, and that certainly stated; which generally we find and practise here as the best way. When Elders live upon peoples good wills, people care little for their ill wills, be they never so just: Voluntary contributions or non-tributaries of Members, put Ministers upon many temptations in administrations of their Office: two houres care do more dis-spirit an ingenuous man than two dayes study: nor can an Elder be given to hospitality, when he knowes not what will be given him to defray it: it is pity men of gifts, should live upon mens guifts, I have seen molt of the Reformed Churches in Europ, and seen more misery in these two respects, then it is meet others should heare: the complaints of painfull Pareus, David Pareus, to my selfe, with teares, concerning the Germane Churches, are not to be related.

There is yet a personall Reformation, as requisite as the politcall. When States are so reformed, that they conforme such as are profigate, into good civility: civil men, into religious morality: When Churches are so constituted, that Faith is ordained Pastor; Truth Teacher, Holinesse and Righteousnesse ruling-Elders: Wisedom and Charity Deacons: Knowledge, love, hope, zeale, heavenly mindednesse, meeknesse, patience, watchfulness, humility, diligence, sobriety, modesty, chastity, constancy, prudence, contention, innocency, sincerity, admitted members, and all their opposites excluded: then there will be peace of Country and Conscience.

Did the servants of Christ know what it is to live in Reformed Churches with unreformed spirits, under strict order with loose hearts, how formes of Religion breed but formes of Godliness, how men by Church-discipline, learne their Church postures, and there rest; they would pray as hard for purity of heart, as purity of Ordinances, if we mock God in these, he will mocke us, either with defeat of our hopes, or which is worse, when we have what we so much desire, we shall be so much the worse for it. It was a well salted speech uttered by an English Christian of a Reformed Church in the Netherlands, We have the good Orders here, but you have the good Christians in England. He that prizes not Old England Graces, as much

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as New England Ordinances, had need goe to some other market before he comes hither. In a word he that is not Pastor, Teacher, Ruler, Deacon and Brother to himselfe, and lookes not at Christ above all, it matters not a farthing whether he be Presbyterian or Independent: he may be a zelot in bearing witnesse to which he likes best, and yet an Iscariot to both, in the witnesse of his owne Conscience.

I have upon strict observation, seene so much power of godlinesse, and spirituall mindednesse in English Christians, living merely upon Sermons and private duties, hardly come by when the Gospel was little more then Symptomaticall to the State; such Epidemicall and lethall formality in other disiplined Churches, that I profess in the hearing of God, my heart hath mourned, and mine eyes wept in secret to consider what will become of multituds of my dear Countrey-men when they fall injoy what they now covet: Not that good Ordinances breed ill Consciences, but ill Consciences grow stark naught under good Ordinances; in so much that might I wish an hypocrite the most perilous place but Hell, I should wish him a membership in a strict Reformed Church: and might I wish a sincere Servant of God the greatest grieve Earth can afford, I should wish him to live with a pure heart, in a Church impurely Reformed; yet through the improvement of Gods Spirit, that grieve may sanctifie him for Gods service & presence, as much as the meanes he would have, but cannot.

I speak this the rather, to prevent what in mee lies, the imprudent romaging that is like to be in England, from Villages to Townes, from Townes to Cities, for Churches sake, to the undoing of Societies Friendships, Kindreds, Families, Heritages, Callings, yea, the wise providence of God in disposing mens habitations, now in the very Infancy of Reformation: by forgetting that a little leaven may season a large lump: and it is much better to do good than receive. It were a most uncharitable and unserviceable part, for good men to desert their owne Congregations, where many may glorifie God in the day of his visitation, for their presence and assistance. If a Christian would picke out a way to thrive in grace, let him study to administer gracie to them that want; or to make sure a blessing upon his Family: let him labour to multiply the family of Christ, and beleieve, that hee which soweth liberally, shall reap abundantly; and he that spareth more than is need, from them that have more need shall surly come to poverty: yea let me say that he who forsakes the means of grace for Christ & his Churches sake, shall meet with a better bargain, namely grace it self. It is a time now full, when flocks should rather scatter to leane Churches, than gather from other places, to make themselves fat; when able Christians should rather turne Jesuits and Seminaries, than run iuto Covents and Frieries: had this beeene the course in the Primitive time, the Gospel had bene pinfolded up in a few Cities, and not spread as it is.

What more ungodly sacrilege or manstealing can there be then to

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purloyn from godly Ministers the first borne of their fervent prayers and faithfull Preachings, the leaven of their flocks, the encouragement of their soules, the crowne of their labours, their Epistle to Heaven. I am glad to hear our New-England Elders generally detest it *despuenter*; and look at it as a killing *Cordolium*. If men will needs gather Churches out of the World (as they say) let them first plough the world, sow it, and then reap it with their owne hands, and the Lord give them a liberall Harvest. He is a very hard man that will reap where hee hath not sowed, and gather where he hath not strowed, *Math.* 24. 25.

He that saith it is or was our case, wants a case for his understanding, and he that takes his warrant out of *John*, 4. 37. 38. is little acquainted with Expositors. Wisemen are amazed to heare that Conscientious Minilters dare spoyle many Congregations to make one for themselves.

In matter of Reformation, this would be remembred, that in pre-monitory judgments, God will take good words, and sincere intents; but in peremptory, nothing but reall performances.

Composition.

If Reformation were come thus neer, I should hope Composition were not farre off: When hearts meet in God, they will soon meet in Gods wayes, and upon Gods termes. But to avoid prolixity, which steales upon me; For Composition, I shall compose half a dozen disticks concerning these kinde of Wars: wishing I could sing a sleep these odious stirres at least on some part, with a dull Ode. He is no Cobler that cannot sing, nor no good Cobler that can sing well.

Si natura negat, facit indignatio versum: They are
Qualemque potest — Juvenal, these

They seldom lose the field, but often win,
That end their wars, before their wars begin.

They are often worst, that first begin,
And they may lose the field; the field that win:

In Civill wars twixt Subjects and their King;
There is no conquest got by conquering.

War ill begun, the only way to mend,
Is to end the War, before the War do end.

S.
They that will end ill wars, must have the skill,
To make an end by Rule; and not by Will.

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In ending wars 'ween Subjects and their Kings,
Great things are sav'd, by losing little things;

We heare, that *Majestas Imperii* hath challenged *Salus Populi* into the field ; the one fighting for Prerogatives, the other defending Liberties : Were I a Constable bigge enough, I would set one of them by the heeles, to keep both their hands quiet ; I meane onely a paire of Stocks, made of sound reason, handsomely fitted for the legs of their Understandings.

If *Salus Populi* began, surely it was not that *Salus Populi* which I left in England ; that *Salus Populi* was as mannerly a *Salus Populi* as need be : if I be not much deceived, that *Salus Populi* suffer'd its nose to be held to the Grindstone, till it was almost ground to the girdles ; and yet grew never the sharped for ought I could deserue : What was before the world was made, I leave to better Antiquaries then my selfe ; but I am sure, since the world began, it was never storied that *Salus Populi* began with *Majestas Imperii*, unlesse *Majestas Imperii* first unharbour'd it , and hunted it to a stand, and then it must either turn head and live, or turn taile and dye : but more have been storied on the other hand than *Majestas Imperii* is willing to hear : I doubt not but *Majestas Imperii* knows, that Common-wealth cost as much the making as Crownes ; and if they be well made, would yet outsell an ill-fashio ned Crown, in any Market overt, even in *Smith field*, if they could be well vouched. But *Preces & Lachryme*, are the peoples weapons : so are Swords and Pistols, when God and Parliament bid them Arme. Prayers and Teares are good weapons for them that have nothing but knees and eyes ; but most men are made with teeth and nailes ; onely they must neither scratch for Liberties, nor bite Prerogatives, till they have wept and prayed as God would have them. If Subjects must fight for their Kings against other Kingdomes, when their Kings will ; I know no reason, but they may fight against their Kings for their owne Kingdomes , when Parliaments say they may and must but Parliaments must not say they must , till God sayes they may.

I can never beleefe that *Majestas Imperii*, was ever so simple as to thinke, that if it extends it selfe beyond its due Artique at one end, but *Salus Populi* must Antartique it as far at the other end, or else the world will be Eccentrick, and then it will whirlie ; and if it once falls a whirling, ten to one, it will whirlie them off first, that sit in the highest chaires on cushion's fill'd with Peacockes feathers ; and they are like to stand their ground fastelt, that own not one foot of ground to stand upon. When Kings rise higher than they shou'd, they exhale Subjects higher than they would : if the *Primum mobile* should ascend one foot higher than it is, it would hurry all the nether wheeles, and the

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the whole world on fire in 24 hours. No Prince exceeds in Sovereignty, but his Subjects will exceed as far in some vicious Liberty, to abate their grieve; or some prenicious mutiny, to abate their Prince.

*The crazie world will crack, in all the middle joynt,
If all the ends it hath, have not their parapoynts.*

Nor can I beleeve that Crownes trouble Kings Heads, so much as Kings heads trouble Crownes: nor that they are Flowers of Crownes that trouble Crownes, but rather some Nettles or Thistles mistaken for flowers.

To speak plainer English, I have wondred these thirty yeares what Kings aile: I have seen in my time, the best part of twenty Christian Kings and Princes. Yet as Christian as they were, some or other were still scuffling for Prerogatives. It must be granted at all hands, that *Prerogative Regis* are necessary Supporters of State: and stately things to stately Kings: but if withall, they be *Drogative Regno*, they are but little things to wise Kings. Equity is as due to People, as Emynency to Princes; Liberty to Subjects, as Royalty to Kings: if they cannot walk together lovingly hand in hand: *pari passu*, they must cut girdles and part as good friends as they may: Nor must it bee taken offensively, that when Kings are haleing up their top-gallant, Subjects lay hold on their slablines; the head and body must move alike: it is nothing meet for me to say with Horace,

vt tu fortanam, sic nos te Car'le feremus.

But I hope I may safely say,

*The body beares the head, the head the Crowne;
If both beare not alike, then one will downe.*

Distracted Nature, calls for distracting Remedies; perturbing policies for disturbing cures; if one Extreme should not constitute its Anti-Extreme, all things would soon be in *extremo*: if ambitious windes get into Rulers Crownes, rebellious vapours will into Subjects Caps, be they stopt never so close: Yet the tongues of Times tell us of ten Preter-royall Usurpations, to one contra-civill Rebellion.

Civill Liberties and Proprieties admeasured, to every man to his true *suum*, are the *prima pura principia, propria quartò modo*, the *fine quibus* of humane states, without which, men are but women. Peoples prostrations of these things when they may lawfully help it, are prophane prostitutions; ignorant Ideotismes, under naturall noddaries; and just it is that such as undersell them, should not re-inherit them in halte, though they seek it carefully with teares, And such usurpations by Rulers, are the unnaturalizings of nature, disfranchisements of Freedome, the Neronian nullifying of Kingdomes, yea I beleeve the devill

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devill himselfe will turne Round-head, rather then suffer the Columnnes of Common-wealths to be slighted: as he is a creature he feares decreation; as an Angell dehominations; as a Prince dis-common-wealthings; as finite these pene-finite insolencies, which are the most finite Infinites of misery to men on this side the worlds dissolution: therefore it is, that with Gods leave, he hath sounded an Alarm to all the *susque deque* pell-mells, one and alls, now harrassing sundry parts of Christendome. It is enough for God to be infinite, too much for man to be Indefinite. He that will flye too high a quarry for Absolutenesse, shall stoope as much too low before he remounts his proper pitch: If *Jacob* will overtop his brother out of Gods time and way, he will so hamstring him, that hee shall make legs whether hee will or no, at his brothers approach; and such as over-run all humane measure, shall seldomre returne to humane mercy; There are sins besides the sinne against the Holy Ghost, which shall not bee expiated by sacrifice for temporall revenge. I mean when they are boyled up to a full consitence of contumacy and impenitency. Let absolute demands or Commands, be put into one scale, and indefinite refusalls into the other: all the Goldsmiths in *Cheapside*, cannot tell which weighes heaviest. Intolerable griefs to Subjects, breed the *Iliacapassio* in a body politick, which inforces that upwards which should not. I speake these things to excuse, what I may, my Country men in the hearts of all that look upon their proceedings.

There is a quadrebulary saying, which pastes current in the westerne world. That the Emperour is King of Kings, the Spaniard, King of men, the French, King of Asses, the King of *England*, King of Devils: By his leave that first brayed the speech, they are pretty wise Devils and pretty honest; the worl^t they doe, is to keep their Kings from Divelizing, and themselves from Assing: Were I a King (a simple supposall) I would not part with one good English Devill, for two of the Emperours Kings nor three of the Spaniards Men, nor foure French Asses; if I did, I should thinke my self an Asse for my labour. I know nothing that Englishmen want, but true Grace, and honest pride; let them be well furnishit with those two, I feare they would make more Asses, then Spaine can make men, or the Emperour Kings. You will say I am now beyond my latchet; but you would not say so, if you knew how high my latchet will stretch, when I heare a lye with a latchet, that reaches up to his throat that first forged it.

He is a good King that undoeth not his Subjects, by any one of his unlimited Prerogatives: and they are a good People, that undo not their Prince by any one of their unbounded Liberties; be they the ver^y least. I am sure either may, and I am sure neither would be trusted, how good soever. Stories tell us in effect, though not in termes, that over-risen Kings, have been the next evills to the world, unto falne Angels; and that over-franchized people, are devills with smooth snaffles

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Snaffles in their mouths. A King that lives by Law, lives by love; and he that lives above Law, shall live under hatred do what he can. Slavery and Knavery go as seldom asunder, as Tyrany and Cruelty.

I have a long while thought it very possible, in a time of Peace, and in some Kings Reign, for discret Statesmen, to cut an exquisite thred between and quite through Kings Prerogatives; and Subjects Liberties of all sorts, so as *Cesar* might have his due, and People their share, without such sharp disputes. Good Casuists would case it, and case it, part it and part it, now it, and then it, punctually. *Aquinas, Suarez, or Valentia*, would have done it long ere this, had they not been Popish, I might have said knavish; for, if they bee so any where, it is in their Tractates of Priviledges. Our Common Law doth well, but it must do better before things do as they should. There are some *Maximes* in Law, that would bee taught to speak a little more mannerly, or else well *Anti-max-im'd*; we say, the King can do a Subject no wrong; why may we not say, the Parliament can do the King no wrong? Wee say, *Nulum tempus occurrit Regi* in taking wrong; why may we not say, *Nulum tempus succurrat Regi* in doing wrong? which I doubt will prove a better Canon, if well examined.

Authority must have power to make and keep people honest; people, honestly to obey Authority; both, a joyn-Councell to keep both safe. Morall Lawes, Royall Prerogatives, Popular Liberties, are not of Mans making or giving, but Gods: Man is but to measure them out by Gods Rule: which if mans wisedome cannot reach, Mans experience must mend. And these Essentialls, must not be Ephorized or Tribuned by one or a few Mens discretion, but lineally sanctioned by Supream Councils. In *pro-re-nascent* occurrences, which cannot bee foreseen; Dyats, Parliaments, Senates, or accountable Comissions, must have power to consult and execute agaynt interfilient dangers and flagitious crimes prohibited by the light of Nature: Yet it were good, if States would let People know so much before hand, by some safe woven *manifesto*, that grosse Delinquents may tell no tales of Anchors and Buoyes, nor palliate their presumptions with pretence of ignorance. I know no difference in these Essentialls, between Monarchies, Aristocracies, or Democracies; the rule and reason will bee found all one, say Schoolemen and Pretorians what they will. And in all, the best Standard to measure Prerogatives, is the Plough-Itaffe; to measure Liberties, the Scepter: if the tearmes were a little altered into Loyall Prerogatives and Royall Liberties, then we should bee sure to have Royall Kings and Loyall Subjects,

Subjects their King, the King his Subjects greets.

Whilome the Scepter and the Plough-Itaffe meets,

But Progenitors have had them for four and twentie predecessions that would be spoken in the Norman tongue or Cimbrian, not in the English or Scottish: When a Conquerour turnes Christian, Christianity turns

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turnes Conquerour: if they had had them time out of minde of man before Adam was made, it is not a pin to the point in *foro reuelacionis*: Justice and Equity were before time, and will be after it: Time hath neither Politicks nor Ethicks, good nor evill in it; it is an empty thing, as empty a new English purse, and emptier it cannot be: a man may break his neck in time, and in alesse time then he can heale it.

But here is the deadly pang, it must now be taken by force and dint of sword, I confess it is a deadly pang to a Spirit made all of flesh, but not to a mortified heart: it is good to let God have his will as he please, when we have not reason to let him have it as wee shoule; remembiring that hitherto he hath taken order, that ill prerogatives gotten by the Sword, shoule in time be fetcht home by the Dagger, if nothing else will doe it: Yet I trust there is both day and means to intervent that bargaine. But if they shoule; if God will make both King and kingdome the better by it, what shoule either lose? I am sure there is no great cause for either to make great brags.

Pax quo carior, eo charior.

A peace well made, is likelieſt then to hold.

When 'tis both dearly bought and dearly sold.

I confess, he that parts with such pearles to be paid in old iron, had need to be pityed more by his faithfull friends, than he is like to be by his false flatterers. My heart is surcharged, I can no longer forbear.

Mr dearest Lord, and more than deireſt King; I most humbly beseech you upon mine aged knees, that you would please to arme your minde with patience of prooſe, and to intrench your ſelfe as deep as you can, in your wonted Royall meekneſſe; for I am resolved to diſplay my unfurled ſoule in your very face, and to ſtorme you with vo-lyes of Love and Loyalty. You owe the meanest true Subject you have, a close account of theſe open warres; they are no *arcana imperii*. Then give me leue to inquire of your Maſteſty, what you make in fields of blood, when you ſhould be amideſt your Parliament of peace: What you doe ſculking in the ſuburbs of Hell, when your Royall Palleſes ſtand deſolate; through your abſence? What moves you to take up Armes againſt your faithfull Subjects, when your Armes ſhould bee embracing your mournfull Queene? What incenſes your heart to make ſo many Widdows and Orphans, and among the reſt of your own? Doth it become you, the King of the ſtateliest Iſland the world hath, to forſake your Throne, and take up the Manuſtacture of cutting your Subjects throats, for no other finne, but for Deifying you ſo over-much, that you cannot be quiet in your Spirit, til they have pluckt you down as over-low? Doe your three kingdomes ſo trouble you that they muſt all three be ſet on fire at once, that when you have done, you may probably run away by their light into utter darkneſſe?

Doc

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Doe your three Crownes sit so heavie on your head, that you will
break the backs of the three bodies that set them on, and helpt you
beare them so honourably? Have your three Lamb-like flocks so mo-
lestedyou, that you must deliver them up to the ravening teeth ofe-
vening Wolves? Are you so angry with those that never gave you
jult cause to be angry, but by their too much feare to anger you at all,
when you gave them cause enough? Are you so weary of Peace, that
you will never be weary of warres? Are you so willing to war at
home, who were so unwilling to war abroad, where and when you
should? Are you so wearie of being a good King, that you will leave
your selfe never a good Subject? Have you peace of Conscience, in
enforcing many of your Subjects to fight for you against their Consci-
ences? Are you provided with Answers at the great Tribunall, for
the destructions of so many thousands, whereof every man was as
good as your selfe, *qua man?*

It is not a most unworthy part for you to bee running away from
your Subjects in a day of battell, upon whose Pikes you may come
safe with your naked breast and welcome? Is it honourable for you
to be flying on horses, from those that would esteem it their greatest
honour, to beare you on their humble shoulders to your Chaire of
Estate, and set you down upon a Cusion stuffed with their hearts? Is
it your prudence to be enraged with your belte friends, for adventuring
their lives to rescue you from your worst enemies? Were I a King,
pardon the supposall, I would hang that Subject by the head, that
would not take me by the heels, and dragge me to my Court, when
hee sees mee shifting for life in the ruined Countrey, if nothing else
would do it; And I would honour their very heelles, that would take
me by the very head, and teach me, by all jult meanes, to King it bet-
ter, when they saw me un-Kinging my self and kingdom: Do you not
know Sir, that, as when your people are sick of the kings-evill, God
hath given you a gift to heale them? so when your self are sick of it,
God hath given the Parliament a gift to heale you: Hath your Sub-
jects love been so great to you, that you will spend it all, and leave
your children little or none? Are you so exasperated agaynst wise
Scotland, that you will make England your foole or foot-stoole? Is your
fathers son grown more Orthodox, than his molt Orthodox father,
when hee told his Sonne, that a King was for a kingdome, and not a
kingdom for a King? paralell to that of the Apostle; the husband is but
by the wife, but the wife of the husband.

Is *Majestas Imperii* grown so kickish, that it cannot stand quyet with
Sicut Populi, unlesse it be fettered? Are you well advised, in trampling
your Subjects so under your feet, that they can finde no place to bee
safe in, but over your head: Are you so inexorably offended with
your Parliament, for suffering you to returne as you did, when you
came into their house as you did, that you will bee avenged on all
whom

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whom they represent? Will you follow your very worst Counsell so far as to provock your very best, to take better counsell than ever they did? if your Majesty be not Popish, as you professe, and I am very willing to beleeve, why doe you put the Parliament to resume the Sacrament of the Altar or Consubstantiations in saying, the King and Parliament, the King and Parliament? breaking your simple Subjects braines to understand such mylticall Parliament? I question much whether they were not better speake plainer English, than such Latine as the Angels can hardly construe, and God happily loves not to parse; I can as well admit an ubiqutary King as another, if a King be abroad in any good affaire; but if a King bee at home, and will circumscribe himselfe at Oxford, and proscribe or discribe his Parliament at Westminster; if that Parliament will prescribe what they ought without such parodoxing, I should thinke God would subscribe a *Le Dieu Le veult.*

Is your *Advisera* such a Suavamen to you, that hath been such a *Greveramen* to Religion and Peace? Shall the chiefe bearing wombe of your kingdome, be ever so constituted, that it cannot bee delivered of its owne deliverance, in what pangsoever it be, without the wil of one man mid-wife, and such a man as will come and not come, but as hee list: nor bring a Parliament to bed of a well-begotten Liberty without an entire Substidie. Doe not your Majesty being a Schollar, know that it was a trueth long before it was spoken, that *Mundus est unus aut nullus*, that there is *Principium purum unum*; which unites the world and all that is in it; where that is broken, things fall asunder, that whatsoever is durable or triable, is fryable.

Is the *Militia* of your kingdome? such an orient flower of your Crowne, which all good Herbalists judge but a meere nettle, while it is in any one mans hand living? May not you as well challenge the absolute disposall of all the wealth of the kingdome as of all the strength of your kingdom. Can you put any difference? unlesse it bee this, that mens hearts and bones are within their skins, more proper and intrinsecall, their lands and cattell more externall: dare you not concredit the *Militia* with those to whom you may betrust your heart, better then your owne breast: Will they ever harme you with the *Militia*, that have no manner of *malitia* against you, but for the mis employing the *militia* against them by the *malitia* of your ill Counsellours? What good will the *Militia* doe you when you have wasted the Realme of all the best *militia* it hath? May not your Majesty see through a paire of Spectacles, glazed with inch-board; that while you have your *Advisera* in one hand, and the *Militia* in the other, you have the necks of your Subjects under your feet, but not your heart in your owne hand? doe you not know that *malum est, posse malum?*

Hath Episcopacy been such a religious Jewell in your State, that you will sell all or most of your Coronets, Caps of honour, and Gar-

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Garters, for six and twenty cloth Caps? and your Borons Cloaks, for so many Rockets, whereof usually twenty have had scarce good manners enough to keep the other six sweet? Is no Bishop no King, such an oraculous Truth, that you will pawne your Crowne and life upon it? if you will, God may make it true indeed on your part: Had you rather part withall, then lose a few superfluous tumors, to pare off your monstrousnesse? Will you be so covetous, as to get more then you ought, by losing more then you need? Have you not driven good Subjects enough abroad, but you will slaughter them that stay at home? Will you take such an ill course, that no prayers can falten any good upon you? Is there not some worse root then all these, growing in your Spirit, bringing forth all this bitter fruit? against which you should take up Arms, rather than against your harmelesse Subjects? Do you not foresee, into what importable head-tearings and heart-searchings you will be ingulfed, when the Parliament shall give you a mate, though but a stale? Me thinks it should break your heart, to see such a one as I, presume so much upon your Clemency and too much upon your Majestie, which your selfe have so eclipsed by the interposall of your Selfe between your Selfe and your Selfe, that it hath not ray's enough left, to dazzle downe the height of my affections to the awe of my Judgement.

Tres-Royall-Sir, I once againe beseech you, with teares dropping from my hoarry head, to cover your selfe as close as you may, with the best shield of goodnes you have: I have somewhat more to say, which may happilie trouble not your selfe, but your followers, more than what is already said. There lived in your Realme and Reigne two whom I may well tearme Prophets, both now in a better kingdome; whereof one foretold two thing concerning your Majestie, of these very proceedings, long before they began; which being done and past, shall be buried in silence: the other made this prediction about the same time.

*King Charles will joyn Himselue to bitter Griefe,
Then joyn to God, and prove a Godly Chiefe.*

His words were in prose these, King Charles will come into fettters, meaning strong afflictions, and then prove as good a King, as such a good King of Israel, whom he then named, but I need not: he was as inwardly acquainted with the minde of God, as fervant and frequent a Beadsman for your welfare, and had as religious Opticks of State, as any man I know: foure other Predictions he made, full as improbable as this: whereof three are punctuallie performed. A good Christian being sometime in conflicts of Conscience, hurried with long tentations, used this speech to my selfe, I am now resolvled to be quiet, for I plainly see, God will save me whether I will or no: If your Majesty would be pleased to think so in your heart, and say so with

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with your mouth, all the good Subjects you have, would say, *Amen*,
till the heavens rang, and I hope you have few so bad, but would say,
So be it.

Much lamented Sir, If you will please to retire your selfe to your Closet, whither you may most safelie come, and make your peace with God, for the vaste heritage of sinne your Intombed father left upon your score, the dreadfull Imprecation he poured upon the heads of his tender posteritie in Sommersets & Overburyes Case, published in Star-chamber by his command: your owne sinfull marriage, the sophistickation of Religion and Policie in your time, the luxury of your Court and Country, your connivence with the Irish butcheries, your forgetfull breaches upon the Parliament, your compliance with Popish Doegs, with what else your Conscience shall suggest: and give us, your guilty Subjects example to do the like, who have held pace and proportion with you in our evill wayes: we will help you by Gods assistance, to poure out rivers of teares, to wash away the streams of blood, which have been shed for these heavie accounts: we will also help you, God helping us, to beleieve, that there is hope in *Israell* for these things, and Balme enough in his *Gilead* to heale all the broken bones of your three Kingdoms, and to redouble your honour and our peace: His Arme is infinite; to an infinite power all things are equally faisible to an infinite mercie, all sinnes equally pardonable. The Lord worke these things in us and for us, for his compassions sake in Jesus Christ.

Sir you may now please to discover your selfe where you please; I trust I have not indangered you: I presume your Eare-guard will keep far enough from you, what ever I have said: bee it so, I have discharged my duty, let them look to theirs. If my tongue should reach your eares, which I little hope for; Let it be once said; the great King of great Britain, took advise of a simple Cobler, yet such a Cobler, as will not exchange either his blood or his pride, with any Shoo-maker or Tanner in your Realm, nor with any of your late Bishops which have flattered you thus in peeces: I would not speak thus in the ears of the world, through the mouth of the Presle for all the pluinder your plunderers have pillaged; were it not somewhat to abate your Royall indignation toward a loyall Subject; a Subject whose heart hath been long carbonadoed, *des veniam verbo*, in flames of affection towards you. Your M: jesty know or may know, time was, when I did, or would have done you a better peece of service, than all your Troopes and Regiments are now doing. Should I hear any Gentleman that follow you, of my yeares, say he loves you better than I, if it were lawfull, I would swear by my lword, he said more than his sword would make good.

Gracious Sir, Vouchsafe to pardon me my no other sin, but my long Idolatry towards you, and I will pardon you your treason against me,

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even me, by committing treason agaynst your self my Lord and King; and your murther in murthering me, even me, by murthering my dear fellow-Subiects, bone of my bone, and flesh of my flesh, and of yours also. If you will not pardon me, I will pardon my self, dwell in my own cloaths as long as I can, and make as good a shift for my proportion, as he that hath a lighter pair of heels: And when you have done what you please and what you can, I am resolved to be,

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*As loyoll a Subject to your Majesty when I
have never a head on my shoulders; as
you a Royall King to me, when you have
your three Crownes on your head.*

Theod: de la Guard.

I Would my skill would serve me also, as well as my heart, to translate Prince *Rupert*, for his Queen-mothers sake, *Eliq*: a second. Mis-mean me not. I have had him in myne arms when he was younger, I wish I had him there now: if I mistake not he promised then to bee a good-Prince, but I doubt he hath forgot it: if I thought he would not bee angry with mee, I would pray hard to his Maker, to make him a right Round-head, a wise-hearted Palatine, a thankfull man to the English; to forgive all his sinnes, and at length to save his soule, notwithstanding all his God-damne mee's: yet I may do him wrong, I am not certain hee useth that oath; I wish no man else would; I dare say the Devills dare not. I thank God I have lived in a Colony of many thousand English almost these twelve yeares, am held a very sociable man; yet I may considerately say, I never heard but one Oath sworn, nor never saw one man drunk, nor ever heard of three women Adulteresses, in all this time, that I can call to minde: If these sinnes bee amongst us privily, the Lord heale us, I would not bee understood to boast of our innocency; there is no cause I should, our hearts may be bad enough, and our lives much better. But to follow my busynesse.

Prosecutions of Warres between a King and his Parliament, are the direfull dilacerations of the world, the cruell Catastrophes of States, dreadfull to speak of; they are *nefanda & n'agenda*: I know no grounds can bee given of them but two: Either upon reason founded upon some surmisall of Treason, which my reason cannot reach: I could never conceive why a rationall King should commit Treason against a reasonable Parliament; or how a faithfull Parliament against their lawfull King: the most I can imagine, is a misprision of Treason, upon a misprision of Reason. He that knowes not the spirit of his King, is an Atheist. Our King is not *Charles le simple* sometime of *France*: he understandes not our King that understands him not to bee understanding. The Parliament is supposed Omniscent: because under God they are

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are Omnipotent: if a Parliament have not as much knowledge and all other vertues, as all the Kingdom beside, the are no good Abridge-ment of the Common wealth. I beleive Remontrances have demon-strated enough concerning this point of Reason, to give satisfaction to such as satisfaction will satisfie, Or upon Will.

The Will of a King is very numinous; it hath a kinde of vast uni-versality in it, it is many times greater then the Will of his whole kingdom, stifned with ill Counsell and ill Presidents: if it be not a foot and half lesser than the Will of his Councell, and three foot lesser that the Will of his Parliament it is too big. I think it were well for a King if hee had no will at all, but were all reason. What if he committed his morall will to Divines; that were no Bishops? his Politicall, to his Parliament, and a Councell chosen by Parliament? that if ever it mis-carry, they may blame themselves most, and him least. I scarce know any King that hath such advantage as ours; his three kingdomes ly so distinct and entire, that if hee please, hee might keep them like three gardens without a weed, if he would let God keep his will, without wilfulness and rashnesse.

I have observed men to have two kindes of Wills, a Free-hold will, such as men hold in *Capite* of themselves; or a Copy-hold will, held at the will of other Lords or Ladies. I have read almost all the Common Law of *England*, and some Statutes; yet I never read, that the Parliament held their will in such a *Capite*: their Tenure is *Knight-service*, and good *Knight-service* too, or else they are to blame. And I am sure, a King cannot hold by Copy, at the will of other Lords; the Law calls that *base tenure*, inconsistent with Royalty; much more base is it, to hold at the will of Ladies: Apron-string *tenure* is very weak, ryed but of a slipping knot, which a childe may undoe, much more a King. It stands not with our Queens honour to wear an Apron, much lesse her Husband, in the strings; that were to insnare both him and her self in many unsafeties. I never heard our King was Effeminate: to be a little Uxorius personally, is a virtuous vice in Oeconomics; but Royally, a vicious vertue in Politicks. To speak English, Bookes and tongues tell us, the error of these wars on our Kings part, proceeds from ill Counsellors. Ill Counsellors, are very ill Gamblers; if they see their own stake a loosing, they will play away King, Queen, Bishops, Knights, Rooks, Pawnes, and all, before they will turn up the board: they that play for lusts, will play away themselves, and not leave themselves so much as a heart to repent; and then there is no Market left, but Hell; if the case bee thus, it is to no end to look for any end, till one side make an end of the other.

*They that at stake their Crownes and Honours set,
Play lasting games, if Lust or Guilt do ber.*

Cessation.

*If God would vouchsafe to give his Majesties Religion and Reason,
power*

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power to fling his wills head over the Wall, in matter of Composition, and his Subjects strength to throw their lusts after it; Arms would be soon laid down, and Peace soon taken up. They that are not at peace with God, are not at peace with themselves, what ever they thinks, and they that are not at peace with themselves, cannot bee at peace with others, if occasion provokes, be their natures never so good.

So far as I can conjecture, the chief impediment to a generall and mutuall Cessation of Arms, is, a despair of mutuall and generall for-givenesse. It ever *England*, had need of a generall Jubile in Heaven and Earth, it is now. Our King and Parliament have been at great strife, who should obtain most Justice: if they would now strive, who should shew most mercy, it would hear well throughout the world. Here also my speech must bee twofold and blind told. It is now nine Moneths and more since the last credibile Newes was acted: it is possible by this, the Parliament may be at the Kings mercy: Did I say a Kings mercy, what can I say more? no man on earth, can shew more mercy than a King, nor shall need more, when he comes to give an Account of his kingdom: Nor did ever any Parliament merit more mercy than this; for they never sinned, that I know, I mean agaynst the Common and Statute Law of *England*: it is pity they who have given so many generall pardons, should want one now. If our King hath lost his way, and thereby learned to look to his path better hereafter, and taught many Successors to King it right for many ages; Me thinks it should impe-trate a Royall Redintegration, upon a Royall acknowledgement and ingagement. But how should an erring King trust a provoked Parlia-ment? Surely He may trust God safe enough, who will never trust that State more with a good King, that will do ill to a King that is turned so good. Me thinks those pasages of Scripture, *Esa. 43. 24, 25. Chap. 57. 17, 18.* The strange illation, *Hos. 2. 13, 14.* should melt a heart of steell into floods of mercy.

For others, were my head, one of the heads which first gave the King Counsell to take up these Armes, or to persit in them, when at any time he would have disbanded, I would give that head to the Kingdome, whether they would or no; if they would not cut it off, I would cut it off my selfe, and tender it at the Parliament dobre, up-on condition that all other heads might stand, which stand upon penitent hearts, and will doe better on than off; then I would carry it to *London Bridge*, and charge my tongue to teach all tongues, to pro-nounce Parliament right hereafter. When a Kingdome is broken iust in the neck joyn't, in my poore policie, ropes and hatchers are not the kindest instruments to set it: Next to the spilling of the blood of Christ for sin, the sparing of the blood of sinners, where it may be as well spared as spilt, is the best way of expiation. It is no rare thing for Subjects to follow a leading King; if hee will take his turncheon in his hand, it must bee expected many will put their swords in their Belts,

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Belts. Sins that rise out of mistake of judgement, are not so sinfull as those of malice ordinarily, and when multitudes sin, multitudes of mercie are the best Anodines.

gratia gratis data, gratissima.

Grace will dissolve, but rigour hardens guilt :
Break not with Steele blowes, what oyle should melt.

In Breaches integrant, 'tween Principalls of States,
Due Justice may supprese, but love redintegrates.

Whosoever be pardoned, I pray let not *Britanicus* scape; I meane a pardon. I take him to be a very well deserving Gentleman: Out of my entire respect to him, I shall presume to give him halfe a dozen stiches of advise.

I intreat him to consider that our King is not onely a man, but a King in affliction, Kings afflictions are beyond Subjects apprehensions; a Crown may happily ake as much as a whole Commonwealth.

I desire him also to conceal himselfe as deeply as he can, if hee cannot get a speciall pardon, to weare a Latitat about his neck, or let him lie close under the Philosophers stone, Ile warrant him for ever being found.

If he be discovered, I counsell him to get his head set on faster than out New England Taylors use to set on Buttons: Kings, and Kings Childrens memories are as keen as their Subjects wits.

If he feares any such thing, that he would come over to us, to help recruite our pumpkin blalted braines: we will promise to maintaine him so long as he lives, if he will promise to live no longer then wee maintain him.

If he should be discovered and his head chance to be cut off against his will, I earnestly beseech him to bequeathe his wits to me and mine in Fee-simble, for we want them, and cannot live by our hands in this Country.

Lastly, I intreat him to keep his purse, I give him my counsell gratis confessing him to be more then my match, and that I am very loath to fall into his hands.

Prosecution.

If Reformation, Composition, Cessation, can finde no admittance, there must and will be Prosecution: to which I would also speak briefelie and indifferentlie still to both sides; and first to that, which I had rather call Royalists then Cavaliers; who if I miltake not, fight against the Truth.

Foolish cowrdly man(I pray patience, for I speake nothing but the pulse of my owne heart)dreads and hates nothing in heaven or earth

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so much as Trueth:it is not God,nor Law, nor sin, nor death, nor hell, that he feares, but only because he feares there is Truth in them: Could he de-truth them all, he would desie them all: Let Perdition it selte come upon him with deadly threats, fiery Swords, displayed vengeance, he cares not: Let Salvation come cap in hand, with naked Reason, harmeles Religion, lawny embracements, hee will either flye or dye, than entertaine it: come Truth in what shape it will, hee will reject it: & when he can beat it off with molt steely proweſſe, he thinks himselfe the bravest man; when in truth it is nothing but exſanguine feeble exilitie of ſpirit. Thy heart faith the Prophet, Ezech. 16. 30. is weak like the heart of an imperious whorish woman: a man would thinke, the heart of an imperious whoore, were the very pummel of Scanderbergs ſword; alas ſhee is hen-hearted, ſhe dares not looke Truth in the face; if ſhe dared, ſhe would neither be whorish nor imperious, nor weake. He shewes more true fortitude, that prayes quarter of the leaſt Truth, at a miles diſtance, than he that breaks through and hewes down the moſt Thebean Phalaux that ever field bare. Paul exprefſt more true valour, in ſaying, I can doe nothing againſt the Truth, than Goliat, in defying the whole hoſte of Iſrael.

Couragious Gentlemen, Yee that will stab him that gives you the lye; take heed yee ſpend not your bloods, limbs and ſoules, in fighting for ſome untruthe: and yee that will fling out the gauntlet to him that calls you Coward, dishonour not your ſelves with ſuch Cowardice, as to fight againſt Truth, merely for feare of it. A thouſand pitties it is, ſuch gallant Spirits ſhould ſpend their lives, honours, heritaſges and ſweet relations in any Wars, where, for ought many of them know, ſome false miſtake commands in Chiefe.

Honoured Country-men, be intreated to love Trueth, if it loves not you againe, and repaires not all your loſes, then install ſome untruthe in its roome for your Generall. If you will needs war, be perfwaded to contend lawfully, wifely and ſteddily, agaynt all Errours in Divinity and Policy: they are the cursed Counter-mures, dropt Portcullis, ſcowering Angi-ports, ſulphurious Granado's, laden murtherers, peeuiſh Galthropes, and rafcall desperadoes, which the Prince of lyes imploies with all his ſkill and malice, to maintaine the walls and gates of his kingdome, when Truth would enter in with grace and peace to ſave forlorn ſinners, and diſtressed Commonwealths; witneſſe the preuent deplorable estate of ſundry States in Europe.

Give me leave to ſpeak a word more; it is but this, Ye will finde it a far easier field, to wage warre againſt all the Armies that ever were or will bee on Earth, and all the Angels of Heaven, than to take up Arms againſt any truth of God: It hath more Counſell and strength than all the world beſides; and will certainly either gaine, or ruine, convert or ſubvert every man that oppoſes it. I hope ingenuous men will

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will rather take advice, then offence at what I have said: I had rather please ten, than grieve one intelligent man.

If this side be resolute, I turn me to the other.

Go on brave Englishmen, in the name of God, go on prosperously, because of Truth and Righteousnes: Ye that have the cause of Religion, the life of your Kingdome and of all the good that is in it in your hands: Go on undauntedly. As you are Called and Chosen, so be faithfull: Ye fight the battells of the Lord, be neither desidious nor perfidious: You serve the King of Kings, who stiles you his heavenly Regiments: Consider well, what impregnable fighting it is in Heaven, where the Lord of Holts is your Generall, his Angells, your Colonells, the Stars, your fellow-souldiers, his Saints, your Oratours, his Promises, your victuallers, his Truth, your Trenches; where Drums are Harps, Trumpets joyfull sounds; your Ensignes, Christs Banners, where your weapons and armour, are spirituall, therefore irresistable, therefore impiereable; where Sun and wind cannot disadvantage you, you are above them, where hell it self cannot hurt you, where your swords are furbushed and sharped, by him that made their metall, where your wounds, are bound up with the oyle of a good Causē, where your blood runnes into the veynes of Christ, where sudden death is present martyrdome and life; your funeralls resurrections; your honour, gloly; where your widows and babes are received into perpetuall pensions; your names listed among Davids Worthies; where your greatest losses are greatest gaines; and where you leave the troubles of warre, to lye down in downy beds of eternall rest.

What good will it do you, dear Countrey-men, to live without lives, to enjoy *England* without the God of *England*, your Kingdom without a Parliament, your Parliament without power, your Liberties without stability, your Lawes without Justice, your honours without vertue, your beings without tranquility, your wives without honesty, your children without morality, your servants without civility, your lands without propriety, your goods without immunity, the Gospell without salvation, your Churches without Ministry, your Ministers without piety, and all you have or can have, with more teares and bitternesse of heart, than all you have and shall have will sweetene or wipe away?

Goe on therefore Renowned Gentlemen, fall on resolvedlie, till your hands cleave to your swords, your swords to your enemies hearts, your hearts to Victory, your victories to triumphs to the everlasting praise of him that hath given you Spirits to offer your selves willingly, and to jeopard your lives in high perills, for his Name and service sake.

And we your Brethren, though we necessarily abide beyond *Jordan*, and remain on the American Sea-coasts, will set up Armies of pray-ers to the Throne of Grace, that the God of power and goodnesse, would

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would encourage your hearts, cover your heads, strengthen your arms, pardon your sins, save your soules, and blesse your families, in the day of Battell. We will also pray, that the same Lord of Hoalts, would discover the Counsells, defeat the Enterprizes, deride the hopes, disdain the insolencies, and wound the harie scalpes of your oblitinate Enemies, and yet pardon all that are unwillingly misled. Wee will likewise help you beleeve that God will be seene on the Mount; that it is all one with him, to save by many or few, and that hee doth but humble and try you for the present, that he may doe you good at the latter end. All which he bring to passe who is able to do exceeding abundantly, above all we can aske or thinke, for his Truth and mercy sake in Jesus Christ. Amen, Amen.



A Word of IRELAND.

Not of the Nation universally, nor of any man in it, that hath so much as one haire of Christianity or Humanity growing on his head or beard, but onely of the truculent Cut-throats, and such as shall take up Armes in their Defence.

These Irish anciently called *Antraphagi*, man-eaters: Have a Tradition among them, That when the Devill shewed our Saviour all the knigdomes of the Earth and their glory, that he would not shew him *Ireland*, but reserved it for himselfe: it is probably true, for he hath kept it ever since for his own peculiar; the old Fox foresaw it would eclipse the glory of all the rest: he thought it wisedom to keep it for a Boggards for himself, and all his unclean spirits employed in this Hemisphere, and the people, to do his Sonne and Heire, I mean the Pope, that service for which *Lewis* the eleventh kept his Barber *Oliver*, which makes them so blood-thirsty. They are the very Offall of men, Dregges of Mankinde, Reproach of Christendome, the Bots that crawle on the Beasts taile, I wonder *Rome* it selfe is not ashamed of them.

I begge upon my hands and knees, that the Expedition against them may be undertaken while the hearts & hands of our Souldiery are hot to whom I will be bold to say briefly: Happy is he that shall reward them as they have served us, and Cursed be he that shall do that work of the Lord negligently, Cursed be he that holdeth back his Sword from blood: yea, Cursed bee hee that maketh not his Sword starke drunk with *Irish* blood, that doth not recompence them double for their hellish treachery to the *English*, that maketh them not heaps upon heaps

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heaps, and their Country a dwelling place for Dragons, an Altonish-
ment to Nations: Let not that eye look for pity, nor that hand to be
spared, that pities or spares them, and let him be accursed, that sur-
seth not them bitterlie.

ERRATA
AT NON
CORRIGENDA.

NOW I come to rubbe over my work, I finde five or six things like
faults, which would be mended or Commended, I know not well
which.

1. For Levity, read Lepidity, —— and that a very little, and that ve-
rie necessarie, if not unavoydable,

Misce studiorum Consilii brevem.

Dulce est despere in loco. Horat.

To speak to light heads with heavie words, were to break their
necks, to cloath Summer matter, with Winter Ruggé, would make
the Reader sweat. It is musick to me, to heare everie Dity speak its
spirit in its apt tune: every breast, to sing its proper part, and every
creature, to expresse it self in its naturall note: should J hear a Mouse
roare like a Bear, a Cat lough like an Oxe, or a Horse whitle like a
Red-breast, it would scare me.

The world's a well strung fiddle, man's tongue the quill,

That fills the world with fumble for want of skill,

When things and words in tun and ton do meet,

The universall song goes smooth and sweet.

2. For audacity, read veracity, or *verum Gallice non libenter audis*. Martialis
Flattery never doth well, but when it is whispered through a paire of
lisping teeth; Truth best, when it is spoken out, through a paire of
open lips. Ye make such a noise there, with Drums and Trumpets, that
if I should not speak loud, yee could not heare me: Ye talke one to a-
nother with whole Culvering and Canon; give us leave to talk Squibs
and Pistoletto's charged with nothing but powder of Love and shor
of Reason; if you will cut such deep gashis in one anothers flesh, we
must sow them up with deep stiches, else ye may bleed to death; yee
were better let us, your tender Countrey-men doe it, than forraigne

Surgeons.

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Surgeons, who will handle you more cruelly, and take no other pay,
but your lives and Lands.

Aspice vultus,
Ecce meos, utinamque oculos in pectore posse.

Inserere: & patrias intus deprendere Curas.

Ovid.
(Phœb.)

He that to tall men speakes, must lift up his head,
And when he hath done, must set it where hee did:
He that to proud men talks, must put on pride;
And when he hath done, his good to layt aside.

3 For, Yes, but you speak at th'ee thousand miles distance, which every Coward dare doe, read if my heart deceives me not, I wold speak thus, in the presence Chamber or House of Commons; hoping Homer will speak a good word for me.

*Oxapnūsō yāp ḥvnḡ ev πάσιν ἀπίγων
οὐδὲ Επιγνοῖ.*
*Omnibus in rebus potior vir fortis & audax,
Sit licet hospes, & ē longinquus venerit oris.*

When Kings are lost, and Subjects cast away,
A faithfull heart shoulde speak what tongue can say:
It skillis not where this faithfull heart doth dwell,
His faithfull dealing shoulde be taken well.

4. For affected termes, read, I hope not — If I affect termes, it is my feblenes; friends that know me, thinke I doe not: I confesse, I see I have here and there taken a few finisht stiches, which may haply please a few velvet eares; but I cannot now well pull them out, unless I should seame-rend all. It seemes it is in fashion with you to sugar your papers, and dapple your speeches, with new quodled words. Ermins in Minifer is every mans Coat: Yet wee heare some are raking in old musty charnell-books, for old mouldy monosyllables; I wish they were all banisht to Monmouthshire, to returne when they had more wit.

*Multa renascentur que jam cecidere, cadentque.
Quae nunc sunt in honore vocabula, si voleris usus.*

Hor.

I honour them with my heart, that can expresse more than ordinary matter in ordinary words: it is a pleasing eloquence, them more, that study wisely and soberlie to inhance their native language; them most of all, that esteeme the late significant speech; the third great blessing of the Land; it being so enriched, that a man may speake many tongues in his mothers mouth; and an unlandish Rusticke, more in one word than himselfe and all the Parish understands. Affected termes are unaffected things to solid hearers; yet I hold him prudent, that

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that in these fastidious times, will help disedged appetits with convenient condiments, banged eares, with pretty quicke pluckes. I speake the rather because, not long since, I met with a booke, the best to mee I ever saw, but the Bible; yet under favour, it was somewhat underclad, especially by him who can both excogitate and expresse what he undertakes, as well as any man I know.

The world is growne so free in words and wit,

That pens must now Sir Edward Nich'las it,

He that much matter speaks, speaks nere a whit,

If's tongue doth not currerit above his wit.

5. For, You verse it simply, what need have we of your thin Poetrie; read, I confess I wonder at it me self, that I should turne Poet; I can impate it to nothing, but to the flatuousnesse of our diet: they are but sudden raptures soone up, soon downe.

--Deductum dicere Carmen, is highly commended by Macrobius.

Virg l himselfe said,

Agrestem tenui meditabor arundine musam.

Poetr's a gift wherein but few excell;

He doth very ill, that doth not passing well.

But he doth pass'g well, that doth his best,

And he doth best, that passeth all the rest.

6. For redouerisse, read, I am sorry for it —— Wee have a strong weaknesse in N. E. that when we are speaking, we know not how to conclude; we make many ends, before we make an end: the fault is in the Climate; we cannot help it though we can, which is the Arch infirmitie in all morality: We are so near the Welt pole, that our Longitudes are as long, as any wise man would wish, and somewhat longer. I scarce know any Adage more gratefull, than *Graecia brevissima*.

Verba confer maxime ad compendium. Plaut.

Coblers will mend, but some will never mend,

But end, and end, and end, and never end.

A well-girt hour gives every man content;

Six ribs of beef, are worth six weeks of Lent.

For, all my other faulter, which may be more and greater than I see, read. I am heartily sorry for them, before I know them, let I should forget it after; and humbly crave pardon at adventure, having nothing, that I can think of, to plead but this,

Quis quis inops peccat, minor est rens. Petron:

Poor Coblers well may fault it now and then,

They're ever mending faults for other menz

The Simple Cobler of

And if I work for nought; why is it said,
This bungling Cobler would be soundly paid?

So farewell England old,

If evill times ensue;

Let good men come to us,

Wee'l welcome them to New.

And farewell loving Friends,

If happy dayes ensue;

You l' have some Guests from hence,

Pray welcome us to you.

And farewell simple world,

If thou lt thy Cranium mend,

There is my Last and All,

And a Shoem-Akers

End.

Let me drive in half a dozen plaine honest Coun-
try Hobnailes , such as the Martyres were wont
to weare, to make my worke hold the surer, and I
have done.

1. **T**Here, Lives cannot be good.
There, Faith cannot be sure,
Where Truth cannot be quiet,
Nor Ordinances pure.

2. No King can King it right,
Nor rightly sway his Rod;
Who truely loves not Christ,
And truely fears not God.

3. He cannot rule a Land,
As Lands should ruled bein,
That less himselfe be ruled
By a ruling Romane Queen.

4. No

AGGAVVAM in America.

4. No earthly man can be
True Subject to this state ;
Who makes the Pope his Christ,
An Heretique his Mate.
5. There Peace will goe to War,
And silence make a noise :
Where upper things will not
With nether equipoyse.
6. The upper world shall Rule,
While Stars will run their race :
The nether world obey,
While people keep their place.

The Clench

IF any of these come out
So long's the world do last :
Then credit not a word
Of what is said and past.

FINIS.

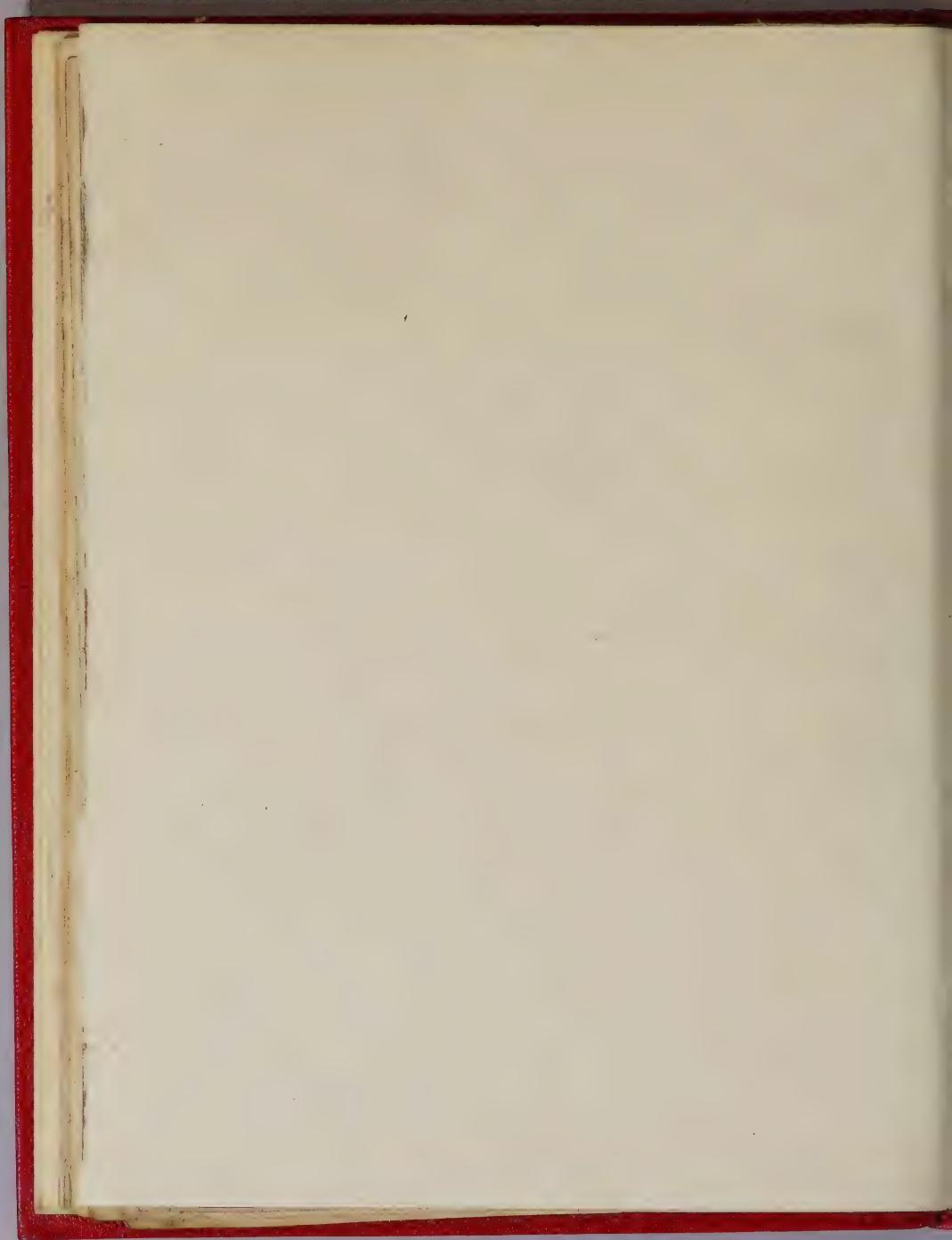
ANALYSIS OF MANGANESE

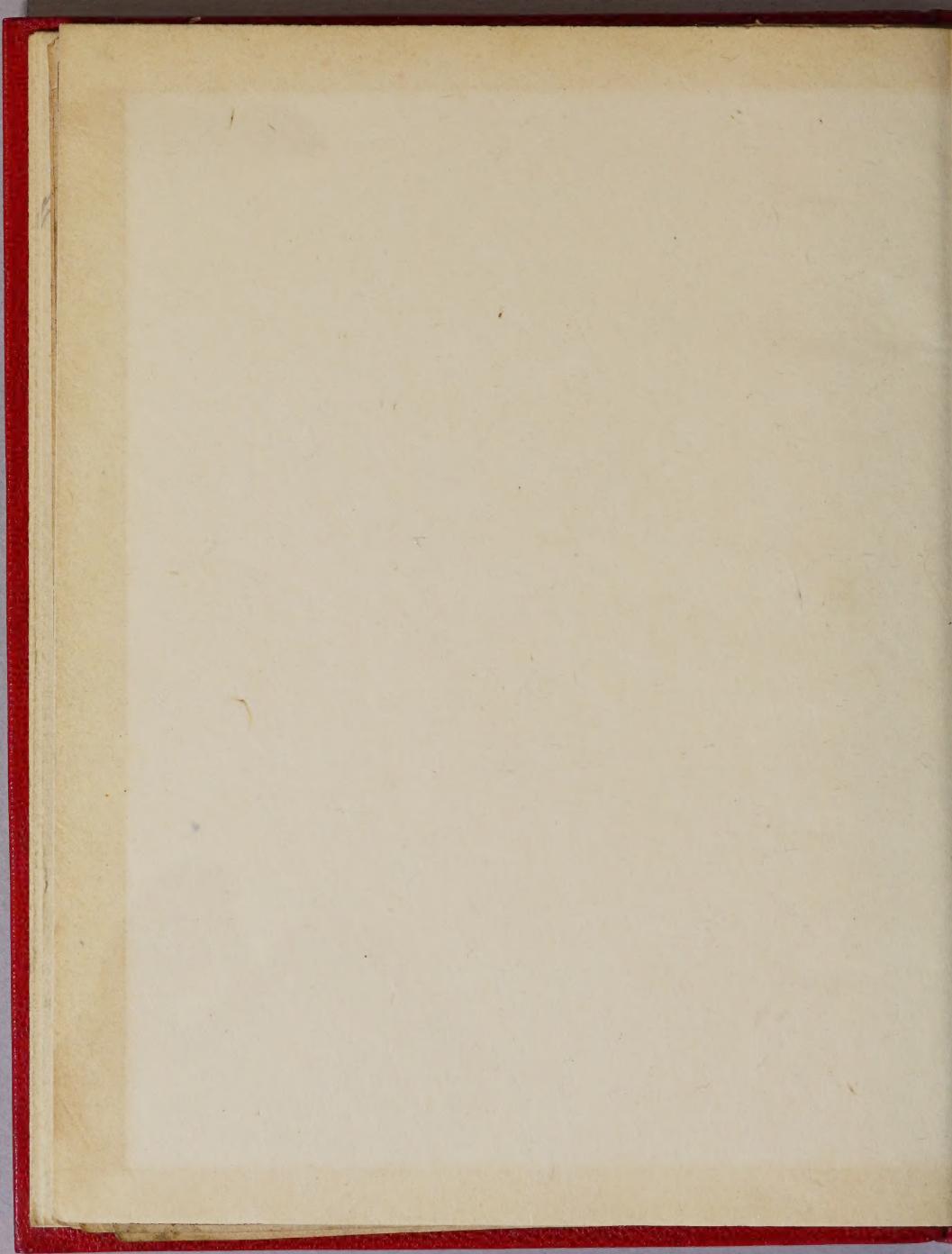
etiam ut uideatur et
est illud quod est
in aliis. Tertium quod
est in aliis. Quarto
quod est in aliis.

John Carter Brown
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